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The illustration of our Church Financial Record with Statement in Duplicate shows at a glance the following points:

- 1 — Envelope number, name, address, telephone, etc., of each contributor opposite his account in the book.
- 2 — Alphabetical index making names easy to locate when linked with number on envelope.
- 3 — Record weekly receipts enable the treasurer to tabulate all receipts under the headings of current, mission and loose offering.

The illustration shows a Church Financial Record book with several sections labeled with circled numbers 1 through 8:

- 1**: Envelope Information section with fields for NUMBER, NAME, ADDRESS, and TELEPHONE.
- 2**: ALPHABETICAL INDEX section.
- 3**: RECORD WEEKLY RECEIPTS FROM section with columns for DATE, FUND, and AMOUNT.
- 4**: DISBURSEMENTS FROM section with columns for DATE, FUND, and AMOUNT.
- 5**: WEEKLY PLEDGE section with columns for CURRENT, MISSION, and SPECIAL.
- 6**: FIRST QUARTER statement section.
- 7**: SECOND QUARTER statement section.
- 8**: THIRD QUARTER statement section.

- 4 — Disbursements are recorded here under debtor, item paid, from which fund, and the amount.
- 5 — Shows a quarterly statement torn partly off. These are easily torn out as they are perforated.
- 6 — Shows a quarterly statement in place.
- 7 — This is an original of one contributor's account for one quarter. It is made out by means of carbon paper which comes with every book.
- 8 — Enlarged quarterly account made out.

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500 or more accounts need two or more books.

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ILLUSTRATIONS—SERMONS HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

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The Expositor

The Journal of Parish Methods

The Time Draws Near the Birth of Christ

THE REV. WM. R. GLEN

Again we are in the month of Christmas. For some time the shops and stores have taken on a holiday and festive appearance. On the Street car, in the newspaper, over the radio, by circular and letter, we are being advised and importuned to make ready for the coming of Christmas.

Well Christmas is indeed a wonderful time. It is without question the greatest day of the year. There is no day on our calendar that approaches Christmas in the appeal that it makes to all ages, classes, and conditions of people, and the universality with which it is observed. Doubtless some of the happiest and most cherished memories of our lives have to do with Christmas days that have come and gone.

Another Christmas is approaching. We are told to prepare for it, to prepare for it early. We are urged to shop early, to mail our greetings early, to send our packages early, and to make before time all preparations that we possibly can, for our own good and for the good of others.

We appreciate the worth and wisdom of this advice, and are glad that an increasing number are following it. We are beginning to make some preparation or other for remembering our loved ones and friends, and possibly the people of our parishes. Our Sunday Schools are planning and practicing for Christmas programs and pageants they are intending to present.

But when "The time draws near for the birth of Christ," there comes to us the remembrance of another preparation that needs to be made, a preparation that is not suggested by the advertising slogans, "Shop early," and "Mail Early," a preparation that has little to do with the sending of greetings and the exchange of gifts, a preparation that may be or may not be aided by Christmas programs and pageants. That preparation is the preparation of heart and mind, that we as ministers may enter anew

into the spiritual meanings and implications of Christmas, and may help those to whom we minister to do the same.

The exchanging of gifts, the sending of cards, the extending of good wishes, the singing of carols, the presenting of programs and pageants, are not the heart and soul of Christmas. They are in a manner but the trappings and tinsel. The heart and soul of Christmas is this, "A little child came to earth long ago." At his birth heaven broke forth into singing, and earth was made glad. "The word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father."

There had been foregleams of the breaking of this glory. The Old Testament contained one promise which like a thread of gold ran through the warp and woof of the whole, a promise which was oft repeated, the blessings of which were grandly unfolded as time rolled on, until in the "fullness of time" the glorious promise was fulfilled, and "God sent forth his son made of a woman."

At the beginning of the Gospels of Matthew and Luke are two long lists of names, a number of them unfamiliar. The casual reader is inclined to pass over them, and to wonder what their use may be. They are there to trace the line of Christ back through the Old Testament. Christ was in these genealogies stepping Bethlehemward. Every time a new descendent in the covenant line was born the voice of prophecy shouted, "Messiah is coming." As ancestor was added to ancestor, as sign was added to sign, the voice waxed louder and louder; until at last the angels took up the refrain and sang, "Glory to God in the highest, and on earth peace, good will toward men." . . . "For unto you is born this day in the city of David, a Saviour, who is Christ the Lord."

This is the heart and soul of Christmas. The coming of God's own Son into the world

is the event we commemorate. It is His birth we are again preparing to observe.

Our preparedness for Christmas will have much to do with the preparedness of our people. The attitude of our own hearts and minds as we approach the Advent season will react upon the hearts and minds of those to whom we seek to minister.

We should give the month of December to close fellowship and intimate communion with Jesus. Company with Jesus in the Word. Read devotionally and not critically the foregleams of his coming to which reference has already been made. In the same spirit read at different times during the month the simple but matchless story of the nativity as it is given to us in the Gospels of Matthew and Luke. Read too the words of John as recorded in the prolog to his gospel. Let our devotional Bible reading throughout the month center about Jesus.

Company with Jesus in prayer. Let us come to worship and adore. Let us come to confess and to repent. Let us come to thank and to praise. Let us come to petition and to intercede. Let us come to wait quietly, thoughtfully, reverently, in his presence, that he himself may impart to us the import of his coming into the world.

Company with Jesus in the hymns of the nativity. The greatest of hymn writers, the most renowned of composers, have vied with one another in giving expression to the story of the Advent in heart-touching and soul-stirring music. Read and meditate upon such hymns as, "O Come All Ye Faithful," "O Little Town of Bethlehem,"

"Hark! the Herald Angels Sing," "Joy to the World," and others just as beautiful and just as familiar as these.

As to preparing the people for the coming of Christmas, getting their hearts and minds ready for the birthday of the Christ-child, use the Sundays in December as a means to that end. The worship service should be made to center about Jesus, and in song and prayer, in Scripture and sermon, frequent mention be made of the approach of his birth, and its spiritual significance dwelt upon.

A series of sermons leading up to Christmas, given in the mornings or evenings of the Sundays of December benefit spiritually your people and yourself. One series that could be used is on "Christmas in Prophecy," "Christmas in Music," "Christmas in Poetry," "Christmas in Art." Another series deals with some of the hymns of the Advent, the beauty and inspiration of which already extolled. Some of Christmas stories, such as, "Why the Chimes Rang," "The Song of the Syrian Guest," "The Other Wise Man," can be used with interest and helpfulness.

Yes, Christmas is a wonderful time. Doubtless it does carry with it much excess baggage. Yet, let us not be so critical of the modern Christmas as are some. Many of the by-products of Christmas are not without their spiritual meaning and value.

In the rush and push of getting ready for Christmas let us keep before us and before our people the fact that Christmas commemorates the Birth of God's own Son, our Saviour.

What Is Preaching

THE REV. WILLIAM O. ROGERS

An unusually long vacation this last summer gave me a chance to visit several other cities and to hear more different preachers than I have listened to for a long time. Out of them all I heard only one real sermon. All the rest left me cold and indifferent. Some of them were famous men, but except for that one I would not go across the street to hear them again.

The people of their churches evidently felt as I do. Except for the one, and one other who has a great reputation, the congregations were but a handful.

This experience has been illuminated in two ways. It showed me one of the weaknesses in my own preaching. Since returning to my

pulpit I have profited by the lesson and am preaching with greater power and joy.

It also gave me a clue as to why preaching in these days is so unpopular. Most of us realize that although church membership is increasing, and beautiful new churches are being built everywhere, yet the congregations do not increase, and in many cases are decreasing. Ministers are trying every device from sensational topics to moving pictures in order to get a hearing. One prominent preacher admitted in a newspaper interview that his advertising campaigns take as much time and work as his sermons do.

My experience this summer persuades me

that many of us have forgotten what real preaching is. The so-called sermons that I heard this summer were essays and lectures. They turned the pulpit into a class room. They explained the philosophy of religion, but did not proclaim the gospel of the grace of God. They told us what to think on various subjects, but did not call us to deeper experiences or higher living. They suggested to us what the preachers had been reading, but did not expose us to the contagion of their glowing spiritual lives. They bore the same relation to real preaching that a lecture on diatetics bears to a hearty dinner invitation.

The one exception was an old man who exhibited no especial learning or eloquence, though I know he has both. He did not quote from books of other men, nor try to explain life's problems. In simple, earnest words, right out of a glowing heart he pointed the way to a fuller, richer life in Christ, and appealed to the consciences and wills of his hearers to get into closer touch with God.

I felt as if I were listening to a real herald of the Most High. I would go a long way to hear him again. Evidently others felt the same, for on that hot summer night over 2,500 crowded that church to hear his message.

As a result of my summer's observations I put down in my note book these hints:

1. Preaching is not explaining but proclaiming.
2. The teaching function of the pulpit must be a means toward moving men's wills.
3. Every true sermon must present a

definite goal and call men up to higher ground.

4. The first important element in a sermon is, therefore, not the subject, but the object. What do I intend to accomplish by this appeal?

5. The success of a sermon is not in the mental assent of the hearers, but in their life decisions.

6. In order really to preach, a minister must live on a higher plane than his people. He must be able to call them up, not merely point them up.

7. The best testimony is not some other man's book, but the preacher's own vital experience. Therefore he must live close to God.

8. People are most interested in the great theme of their relation to God and the Christlike life. This is the true "popular topic."

When I came home and tried to put these ideas into practice I found I was very hazy as to just what I wanted to accomplish in and for my people. I had to sit down and outline a few big definite goals to aim at. Many of my sermons have been blanks, fired into the air to hear the noise.

How about you, Brother Preacher? Does each sermon send a single bullet straight at a definite target? Is it a gospel bullet, or only a philosophical one? Is it driven by personal faith and prayer, and a real experience of what you are offering to others?

If not, that is one good and sufficient reason why you face empty pews. Even the common people know the difference between bread and a stone.

The Watchman

THE REV. MARCUS L. BACH

Empty Hands

"You understand, Reverend Carrington, you need only pay a part of the amount today. The balance is taken care of at your convenience. Now these folders with the Magi and the star in gold-leaf are . . ."

"I understand perfectly," Carrington interrupted, looking up at the young salesman who was leaning over his shoulder and thumbing the sample-book on his desk. "I understand all about the terms, but I must tell you again—I can buy no cards this Christmas. That *must* be final."

"Why, certainly! I only thought it being so near the day—just a week from tomorrow—and you wanting to be remembered to your congregation . . .," the Kard Kraft agent shrugged significantly and gathered up his advertising. Then with well-tempered technique, and sensing from the tone of his prospect that the interview was at an end, he became eagerly concordant. "Cold today, isn't it?"

"Yes, I should say!" Cardington was resting his elbows on his desk turning a

pencil absently between the thumb and forefinger of either hand. "Very cold."

The salesman slid the sample-book into his portfolio. He adjusted his scarf and buttoned his overcoat snugly about him. Had he landed this sale he might have had some gloves tomorrow. Three hundred members — three hundred cards — forty dollars — eighteen profit — half to be retained after first payment — half to be sent to company — contract — dotted line — gloves — all fizzled out now. He picked his hat and portfolio from the desk.

"Thanks just the same, Reverend," he grinned, reaching for the rather unwilling hand of the pastor. "And Merry Christmas to you!"

Carrington pushed back his chair.

"Thank you, sir, and the same to you," he acknowledged diffidently.

The agent opened the heavy door of the study. The wind whisked and whistled into the room and sent chills along Carrington's spine.

"Snowing!" the word was flung at him buoyantly from the heyday representative of KardKraft, and he slammed the door with a hearty bang. A few tiny snowflakes were buffeted to the study floor.

Dick Smith pulled his hat over his eyes and scowled as he tracked over the thin blanket of snow to the street car line. Another sale gone to smash and the season all but over! He hitched his portfolio under his arm and snorted. His gloveless hands were pretty cold.

Paul Carrington turned up the flame on the gas-heater and stood for a time with his hands thrust into his pockets and his eyes partially closed. "Christmas!" he mumbled, and shook his head dubiously.

There was a panelled mirror in the sparse-furnished study of the church. Here the members of the quartet met on Sunday mornings and inspected their singular selves one by one. Here Mrs. Beaven gave her robe a tender caress and Mrs. Stockton tucked an unruly wisp of hair into place. Here Samuel Caruthers moved nonchalantly about and cast sly glances at his meticulous self.

It was a large mirror with a heavily-gilted ornamental frame and to it on this particular afternoon the Reverend Paul Carrington turned his despondent gaze. He viewed himself deliberately, took in his pouted mouth and his dull small eyes, his dark green four-in-hand tie and his slightly threadbare coat. He gave himself a silent,

doltish, up-and-down examination from the top of his thinly-haired head to the bottom of his somewhat baggy trousers. He beheld his six feet of lean physique with no comment and with very little admiration.

He suddenly took his hands from his pockets and held them, palms outward, as though he were rehearsing some gesture of earnestness and abandon. The hands were open, the fingers apart, the thumbs slightly extended. His arms were rigid. In this dramatic, yet insipid, position he grimaced with a wry expression and said aloud, "Christmas-time! Christmas-time and all I have — are — empty — hands." He repeated this woeful assertion a number of times while fascinated by the unwitting mesmerism of his image.

His people would not come to church. He had been having more than his share of difficulty with the Christmas programs. His wife, of a naturally hopeful disposition, had been positively spiritless at the noon hour. Their savings had not survived Ernestine's first semester at Columbia. The church was steeped in financial troubles and even at this festive season he could not get the members to the services. Christmas greetings might have helped. The KardKraft salesman had been a nice fellow, but he had nothing with which to buy, nothing — nothing! Only empty hands.

How long he stood in this position thinking these thoughts he did not know nor did he necessarily care. He cared only for sympathy and that he seemed to find in the long, panelled mirror.

So engrossed was he that when he suddenly noticed another person in the room he retained his statuesque position, more transfixed than alarmed. The newcomer, if indeed he was more than an apparition, had eyes of a peculiar urgency that scrutinized the awkward reflection of Paul Carrington. They took in more than his outward form. They probed and penetrated his very thoughts. They seemed to read more than his own eyes had read before. Carrington felt uncomfortable, yet eagerly expectant. He saw the stranger point to his empty hands and he heard him say, "There lie your gifts." Only that, and as he became slowly conscious of the deep and animated words he already saw the speaker turn to depart. Carrington was too dazed and overwrought to be controversial. Nor did he interfere as the man opened the door and deliberately withdrew. He was, rather, in a state of repression until he felt a reverting

rush of winter's wind and snow that sought to drag him out of his absorption.

If the visit of the stranger was capricious the mind of Paul Carrington was equally so. As he looked first at the one hand and then at the other he could think only of old Mrs. Krause, the only charter member of his church. But why should she enter his mind at such a time? She did not have a friend who really bothered about her; humanity had passed her by long ago. Eighty-six and scarcely able to creep about her work, she had nothing to keep her in this finite world except her decrepit body and the semblance of a home down near the packing plant. Really, it was only a single room, one in which Carrington had spent an agonizing half-hour in a visit a month ago. A room filled with rags, an un-made bed, a table, a chair, a cupboard, and a hazardous old stove. A room into which the wretched odor of the packing plant had seeped into every crack and cranny. He had had to sit on the bed when reading to her from the only book she possessed, the Bible. He had to tell her that folks were inquiring about her although no one ever gave her a thought. Yet to this old, emaciated, and woebegone creature the mind of Paul Carrington decisively attached itself as he gazed at his empty hands.

If he had nothing else to give he would go down and clean house for Mrs. Krause! He would go down into all the squalor and reek of the place and shine it up! The smell might get into his clothes, the stench stifle his lungs, but he would bring the spirit of Christmas and cleanliness into her contemptible quarters! Instead of reading to her as he had formerly, this time he would fix up the old stove and sweep the floor. As he thought about these things he jerked himself into his coat, turned off the gas-heater, and, driven by an impulse he did not stop to analyze, started toward the viaduct below which the only living charter member made her home. It was snowing steadily but as his car was at the parsonage he decided to take a short-cut through Glencoe Park and across the railroad yards, a good half-hour's walk.

"How much of the world's trouble could be lightened, and how much sorrowing could be appeased with empty hands! Surely we err because we feel we must be wealthy before we can be philanthropic. Silver and gold have I none, but such as I have give I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . .

that saith unto Zion, Thy God reigneth!" Such thoughts swept philosophically through the mind of Paul Carrington as he wound his way across the snow.

He had it all figured out; just how he would rap on the door, just how he would burst into the room and how he could cry, "A Merry Christmas" to the old lady. He would show her his empty hands and say to her, "Here are my gifts for you!" And after she had focused and squinted her pallid eyes upon him, he would explain, "I am going to fix your stove and make your home more comfortable. We are going to get everything in good shape before winter comes. We are going to make this winter pleasanter for you. Won't that be fine? He could see her wrinkled mouth shape itself into a wizen smile and he could hear her murmur as he whisked the broom across the floor with great, long strides.

He reached the shack in less time than he ever had before. Its roof was blanketed with snow and a little twirling ribbon of smoke rose from the chimney. It was about five o'clock now and with the overcast sky the packing plant district afforded a depressing sight. Groups of men were beginning to leave their work and a few stray dogs rooted among the rubbish and debris. Reverend Paul Carrington stood at Mrs. Krause's domicile and scraped his shoes on the single step leading to the door.

As he did so he was abruptly startled by a sudden hiss as of escaping steam and a dull thud mingled at once with a low, inhuman cry. An odor of gasoline made him wheel sharply about. Smoke creeping from the building told the harassing story and sent a barb through his tensely braced body. Fire inside the shanty! The old stove! Rags! Gasoline! Old Mrs. Krause!

A puff of smoke burst from the thinly-boarded cornice of the hut and there was a sharp snap of wood. Carrington had no time to call for help nor could he stop to formulate a rational plan to save the old lady or prevent the fire's spread. He kicked open the door and stumbled into the holocaust of fire and smoke. The bed was dimly outlined, tiny flames were just beginning to lap about the edge of the mattress. The stove was a pool of fire. Swishing tongues of flame were whipping their way along the chimney and cutting through the roof. Another minute and the room would be a certain death-trap, the ceiling would crumble and the walls crash. . . . For the first time he realized

(Continued on page 336)

What is the most profound problem to be faced by the leaders of Christian Churches in the next 5 years ?

What is your answer to this question? You must answer it if the Church is to lead in world progress.

The underlying problem of religious leaders today seems to be the developing and maintaining of spiritual life in themselves and in the Church. It is as easy to center attention on machinery and finance in religion as in anything else, and much in current conditions encourages doing so. How to keep things and possessions and machinery in their proper relation to the inner spirit of religion is a perennial problem for thoughtful religious leaders.— *Cleland B. McAfee, Presbyterian Board.*



DR. J. W. BROUGHER

The church is the body of Christ and must interpret Him to the world. She must carry out His mission to mankind. The problem of the church, therefore, is many sided:

1. The church must find a way to interest the uninterested members and inspire in them a loyalty and devotion that will lead to their hearty cooperation in the service and work of the church.

2. The church must find a way to interest non-church members and by personal evangelism win them for Christ and the church.

3. The church must adopt and adapt a program in Christian education that will produce in her members a higher type of Christian character than the world can produce.

4. The church must guide her membership in applying the principles of Christ to the home, to business, to industry, to society, to politics, and to all human relationships — national and international until the Kingdom of God comes on earth.

5. The church must take an active and practical interest in everything that pertains to the welfare of mankind. She must seek to find work for the unemployed, feed the hungry, heal the sick, comfort the sorrowing and carry a message of salvation and good cheer to all with whom she comes in touch. She must demonstrate by her character and conduct that Christ is an all-sufficient Saviour and the only hope of the world.— *Dr. J. Whitcomb Brougher, Tremont Temple Baptist Church, Boston, Mass.*

The most profound problem to be faced by Church Leaders during the next five years is "How shall the robe of Christian respectability be transformed into an impelling inspiration in the heart."— *D. S. Tinker, United Presbyterian Church, Braddock, Pa.*

The most profound problem, in my opinion, to be faced by leaders of churches in the next five years, is the absorption of the world in material well-being. I mean by that phrase wealth, money, and what money will buy; comforts, luxuries, ease, play, machines. Very few people now live, in the western world, at least, who dare to be uncomfortable for a purpose, who will endure hardship, cold, hunger, fatigue, who will forego for the sake of a high end. Only a few adventurers, explorers, pioneers, in body or in spirit, still survive. The world wants the easy road, the smooth, comfortable road, the broad road that too often

leads to destruction. The big task of the church as I see it is to issue the call to heroism, to exploration, to daring. No easy task.

This bugle call cannot be blown in old-fashioned ways in this new-fashioned age. If the call is to drown out the sound of the machines, it must ring in a different way. Old conventional phrases no longer startle; old conventional ways, the ways of the village and the cross-roads church, can no longer capture the eye and the ear and halt the procession that goes dancing by. New words, new ways, new and different language must be blown out through the bugle. The church must first of all become an explorer, an adventurer, a pioneer, or it cannot hope to call the masses of increasingly effeminate people out of ease and sloth and pleasure-seeking into risk, daring, and dangerous living.— *Burris Jenkins, Christian Church, Kansas City, Mo.*



BISHOP J. McCONNELL
Pres. Federal Council of Churches

In my judgment, the most profound problem is to make all religious life more definitely centered in Christ, to think of God in terms of Christ, to interpret experience in terms of Christ, to take the Christ ideal as the aim in all practical efforts.—

Bishop J. McConnell, President, Federal Council of Churches.

The deepest need of our time, and for the next five years, is the opening up of the human consciousness to God in Christ. Herein is the realm where individual, social, national, and international destiny is determined. All true prophets of every age since our Lord passed into the unseen universe have laid the emphasis upon this inner world of the soul. Now, at a period when mankind is threatened with overwhelming defeat by the very machinery it has created, the inner lives of men must be regenerated by the Spirit of the Eternal Christ. The disillusionment, even despair, which inevitably results from

an idolatrous dependence upon the material, must be replaced by the incoming of the Holy Spirit, by a refushing of the human consciousness and conscience with the Water of Life, the veritable and ever-living God recovering individuals and races from the soulless ways of mechanical, conventional, and spiritual death. Nothing can accomplish this but a thorough-going renaissance of religious vitality. And this, as always, is inspired and guided by the Lord Christ, the response coming from His devout, intelligent, and loyal disciples throughout the world. Such heavenly and human cooperation alone can turn an age of confusion, cynicism, and conceit into an age of mutual understanding, fellowship, and cooperation. This is the essential preparation for the largest realization of the Kingdom of God in social, political, industrial, and racial well-being. "When shall these things be?" we may seriously ask. And the answer is even more seriously at hand: "Ye shall receive power when (not before and not otherwise) the Holy Spirit is come upon you."— *Frederick F. Shannon, Central Church, Orchestra Hall, Chicago, Illinois.*

Note — The Rev. Elwood Rowsey, Toledo, Ohio, submitted this question to his congregation for thought and discussion. Written discussions of approximately 200 words were presented to the pastor by a number of church members interested in a "Forward Looking Church Program." A committee has been appointed by the

pastor to read the discussions and to select the best one, which will be read from the pulpit during an informal Sunday Evening Service.

Why not try to awaken some interest among the members of your church by presenting the question to them from your pulpit?

EDITORIAL

Merry Christmas

THIS day may be mechanistic in its interpretation of God, a day of a humanistic view of Him. The organized agnostics and atheists may shout of tremendous enlistments in their faltering ranks, and judging from an endless flood of manuscripts which litter an editor's desk and eventually find their way back to their doubting sources, all of this and more is most obvious, save for one blessed and abiding fact.

They say, "The church is rapidly losing its influence. With the passing of the rising generation it will pass entirely from the scheme of things. Crime and immorality are in the ascendency. The old Gospel must be revised and translated into our modern dialect. Upheaval, where upheaval is not supposed to be, seems to be about us everywhere." Many pessimistic souls, no doubt, rest assured that all, all is vanity. Many more might, were it not for one blessed and abiding fact.

Even now, as I write, while the first tang of winter's shivering blast strikes us full across the open lake, and the unusually persistent leaves begin to lose their brilliant gleam, we begin to hear the inevitable echoes of a fact so blessed, so eternal, that time will never know its fading.

As a youngster there were but two days, two real days in the year. Before the fickle paint had begun to chip and the anaemic springs to expire within the gilded heart of the Christmas toy, we were planning the arsenal stores for the coming Fourth of July.

In the interests of what was spoken of as a "sane Fourth," our elders appeared to be lacking in that same quality they would woo for that day, sanity. With its sincerely mourned passing, as one of the two noteworthy days of the year, we were left that one day which came endowed with a sanity which left little for the older ones to seek for its improvement. Coming sanely, sane it has and shall remain, in spite of the human insanities with which it may have become somewhat encumbered.

What could be more natural, more sound, more rational than that, with the birth of a Saviour, a day commemorating His birth be set aside and honored? The fact makes the day, not the day the fact; and fact once, fact it remains.

So we find small sympathy with the idea of "what's wrong with Christmas." We find in our own personal experience too much of what's right with Christmas, and there in the heart, rather than under the tinsel tree or upon the ornate department store counters; there in the heart rather than upon the festive board, lies Christmas enshrined and enthroned forever, guarded about by the countless hosts who have come and gone, worshipping with the three, before the humble manger.

So again the magnificent pronouncement is made, coming today with greater potency than ever and coming with comforting assurance to such as with trepidation view its passing. "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

And as the voice continues, *The Expositor* raises its voice with yours, "Glory to God in the highest, and on earth peace, good will toward men."

May yours be another most blessed Christmas!



The Hard of Heart

THE three-course chicken dinner had been concluded. Physically satisfied executives of an internationally respected corporation pushed their chairs back from the table, and made themselves comfortable for this, their monthly dinner meeting.

Following the reading of the minutes of the last meeting, accompanied by shouts of "louder," the president called for suggestions or objections.

"I object to the whole thing. Don't like the wording," shouts one chap from the manager's office. "I object too," says another, "it's no good."

Laughingly they passed over the varied objections and listen to the treasurer's report,

which after various and curious circumlocutions indicated a balance of some \$36 in the treasury.

At the suggestion of the president, a motion was in order. It was moved the report be turned over to a firm of certified accountants for audit. One entry of one dollar called forth much merriment and comment, for it was simply mentioned as a gift from a superior in the organization who was not a member of the executive's organization.

"How come that one buck?" "What's Bill contributin' to us for?" "If that is Bill's idea of charity, send it back." "Let's divvy it."

It subsequently developed that that "one buck" had been contributed, in error, by one of the companies executives who believed that he was giving to a fund for a wedding present for one of the factory workers, a practice of long standing in the organization.

So went the burlesque business session. I told the men that I hoped that I might be invited to come back to attend one of the meetings and that I might be accorded the privilege of having my stenographer with me to get, verbatim, the ludicrous procedure.

Just prior to the program one of the men arose and moved that in-as-much-as the treasury showed a cash balance of some thirty-six dollars, the club donate \$25 of it to be added to a similar fund raised by other intra-corporation organizations, for the purchase of Christmas baskets for the poor. Unanimous was the vote. One little chap, back in the corner, who had had little to say moved that out of the balance of the treasury, cards be printed indicating the club as the doner of the baskets and that one such card be put in each basket.

Here were men whose ages range from heavy crops of black hair, through the gray, through, entirely through, to the hairless age; men who had spent anywhere from five to twenty-seven years in the employ of the same business; men who had come on at fourteen in knee breeches, to earn their first pay which for some of them who were apprentices when they joined, amounted to five cents a day and that a ten-hour day. Here were men who had seen life in many of its perplexing phases; men, some of them, who held basic patents on various type-making machines, intricate and complex things before which I have stood and marvelled at what can come from the mind of a man; here were men who had started as stock and errand boys and now held the reins and directed the ways of this gigantic industry. All of them, save one, at the mention of cards to identify the *giver* of the baskets, protested. They simply were not giving baskets for the publicity it would bring them, as a unit. In fact they didn't want any recipient to know from whom had come the gift. Let them simply receive the gift, enjoy the gift and know at Christmas time, that somewhere, someone was thinking of them and conscious of their need. It was *pretty* as it was touching, those "hard" old business heads indicating their true and lovable contents.

No siree! No money for cards. But the money that was left might well be given to Mary. Mary you know worked in the lunch room, on a salary, not on a commission like the other girls and women. She was on a salary and it was Mary who stayed overtime and managed their monthly dinners. And it was to Mary that the balance of the treasury went. There was one small business obligation as yet unpaid, but that was to be "carried on the red side of the ledger until we can collect some more dues."

Let's go easy on this talk of hard hearts and hard heads in business. There is more that is lovable in men, than not lovable. Somehow, the farther I travel the road the more I see the heart of the business man in its true expression and the more I admire it, and I am going to this detail that some of you, whose idea of the "hard hearted" business man is what it is, may understand that there is a possibility which I personally find is a large one, that the business man fundamentally is no harder of heart or head than the profession I man. After all he is a man and you may approach him more nearly and see him more truly as he is, if you treat him as such. There is but one road to the winning of the business man to your cause and this is the inevitable start of it, treat him as human — treat him as you would be treated. We can't get him by calling him names, especially when those names may not be wholly deserved.



Waffles, Medium

TO slide disinterestedly up to the same table, to scan the same monotonous menu, to be met just inside the door with the same odor of the busy kitchen, to see the same crowd, in the same rush, down the same kind of food at the same time of day, these are some of the most obvious reasons why one tires of the daily down-town lunch and seeks some form of variation in the regular noon-time program.

In such a search this day our steps were directed to "The Little Coffee Cup," down the avenue. This noon-day stroll for lunch, rather surprisingly mechanical, found us later seated at the same table at which we sat months before. The same tidy little lady with the same pleasant smile set before us the same kind of water-glasses, supplied us with the same kind of menu cards and in the same words she had used before, asked "What will you have today, sir?"

Decision on the fare also becomes mechanical to the point where one wishes that the waitress would set before one a meal of her choice. The element of surprise might well relieve the sameness of the daily experience. Lacking more specific reason than its ease in pronouncement the order was given, "Waffles." It might just as well have been anything else. The enjoyment of the noon repast depends not upon what one orders, but upon the few moments afforded in which to visit with one's companion, without interruption. So the order was "Waffles" and our conversation quickly led us mentally into solitary and deep-wooded western hills.

Turning from the automatic waffle iron, another monotonous mechanical adjunct to the lunch, the tidy waitress smiled and said, "Let's see, you prefer your waffles medium rather than well done, don't you?"

I nodded affirmatively and turned to my companion to remark that the waitress, having served me once some months back, recalled my preference in waffles. "And you like your coffee with plenty of cream," she half asked of my companion, "and yours," nodding to me, "without much cream?"

Correct again. Her splendid memory pleased us both and when I commented to the waitress upon it and upon the time that had passed since she served me she smiled and said, "It is at least four months. I have been away that long and am here for the first time today, but I try to remember what people like whom I serve."

Folks whom you serve like to have even the most trivial little personal incidentals remembered of them, and, like us, will go out of their way to have contact with those who think of them as individuals and understand some of their preferences. "I know and am known" is more than a comforting scriptural thought. From it comes abiding good will, mutual understanding and appreciation, and the sweet fruits of mutual helpfulness. *JmR*

Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT

Church Furniture

One of the most important elements entering into a good church design is furniture, so important in fact that the skilled church architect begins to design a church building by considering the furniture first. This is not strange when we stop to consider that church buildings are really built to house properly church furniture. The altar, pulpit and pews, to say nothing of the other less important but highly desirable pieces, determine the

size and character of the whole building. The altar or communion table forms the center for the whole design and unless the architect realizes this fact and builds his design from the altar as a starting point, the whole interior is apt to lack the proper feeling and to appear cold and soulless.

Unfortunately comparatively few architects make a careful study of the church's problems. They consider church design in the same way that they consider the design of any secular building. In other words, they attempt to produce a

design that will be novel and pleasing, without ever realizing that churches, unlike business buildings, are built to express certain religious emotions and aspirations and so can be made true works of art.

A work of art is the expression by an artist through the medium in which he works, of his own inward emotions. A work of art is successful if the beholder can feel, to some degree, the emotions that the artist has tried to express. There can be no deep emotion expressed in the design of an office building because it is not an emotional subject. Church buildings cannot arouse deep emotions unless the architect who designed them felt these emotions and tried to weave them into his design.

Just as a great musician can hold people spell-bound by the wonderful expression and feeling that he puts into his works, because his own soul is stirred to its very depths by great emotions that are in part revealed to his listeners by his art, so also have some great souls striving for self-expressions made their emotions felt in the design of noble churches. Europe is full of them. Unfortunately there are but few in this country compared to the great number of unworthy buildings that are found on every hand. But what has this to do with furniture? A very great deal, for unless the furniture is designed with skill and feeling it will destroy the entire effect of an otherwise good church interior.

Although the skilled architect realizes this, very few of the committees for whom he must work ever consider furniture at all, until the building has advanced to such a point that they are obliged to give it consideration. This almost always results in poor furniture because most of the money having already been spent, the furniture must bear the burden of last minute economies.

The average congregation wants to see what their building will look like on the outside and never seem to consider the inside at all. We do not wish to minimize the importance of a beautiful exterior, but we do feel that the interior is the most important part of a church building.

All special furniture in a church should be designed by the architect of the building and should be considered as part of his design from the outset. In this way he can be certain of obtaining the effect that he is striving for and can also spend the owners' money to the best advantage. A skilled architect with limited funds at his disposal knows that he must use great care and judgment in the use of ornamentation. There are certain places where enrichment will produce remarkable effects and there are other places where expensive ornament will be almost, if not entirely, wasted. As a general rule, the best effect at the least expense can be obtained by keeping the interior of a church very simple with little carving or ornamentation and then concentrating as much as possible on the design of the chancel furniture and wood work. If the chancel is richly furnished the whole interior of the building will have an air of sumptuousness. The chancel furniture may cost three thousand dollars more than it might have, but

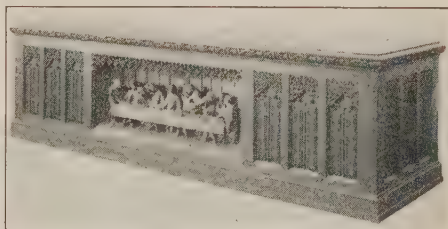
possibly ten thousand dollars have been saved by the simplicity of the church itself, and at the same time the effect of the whole is much better.

The chancel should always surpass the rest of the church in beauty; inadequate furniture in a beautiful church is always disastrous in effect. It has been our experience that the higher grade furniture manufacturers prefer to work from architects designs. In this way they are not at the mercy of unscrupulous competitors who will promise anything to trusting committee-men.

In recent years there has been a distinct advance in the work of specialists in the manufacture of church furniture. Today many of the better companies have expert designers who have been trained in architectural offices and have a good knowledge of the various styles and designs that enter into church furniture. There are however many companies that profess to give expert service in design that really are not fitted to do so.

The value of church furniture depends to no small extent upon the carving and workmanship used in its manufacture. The best design can be spoiled by poor carvers. The better furniture manufacturers pride themselves on having the best carver that can be found anywhere. These carvers are really sculptors in wood. They are artists of high ability and upon them the architect must depend almost entirely for the proper expression of his design. Carving ranks with painting, architecture and sculpture as one of the fine arts and skilled artists can produce carving worthy to adorn a church.

Nothing within the church is as important as the altar or its equivalent, the communion table. From earliest Christian times the altar stood first in dignity and importance. The altar is far older than Christianity. It is mentioned repeatedly in the



Altar in Church of the Covenant, Davenport, Iowa
Designed by Church Architect, Foster, executed by Irving & Casson

Old Testament, and was used in pagan temples also. The altar is inseparable from the idea of worship, although we can worship without one. There is nothing in the church so steeped in symbolism and religious history as the altar.

There can be little doubt that the Last Supper was eaten from a wooden table. Why then should not wood be the natural material for Christian altars? Why has stone become preferred by many? Wood is a perfectly correct material to use in most churches, but there are some who insist upon stone. The use of stone, is attributed by many to pagan custom, but it seems to have a

distinctly Christian origin that is both interesting and symbolic. Many martyred Christians were buried in the catacombs in stone sarcophagi. During the persecutions the sarcophagi were used as altars for secret, perilous communions by the Christians of Rome. Beneath the altar slab rested the body of a martyr, possibly a friend of some of the communicants. Does not this explain the relics found in Roman Catholic altars, and the sarcophagus form still used in most Protestant altars, even when made of wood? The significance of the material and form has long since been for-

could hardly arouse the suspicion of the most dyed-in-the-wool Puritan.

The Pre-Christian altars were cubical in form, as a general rule, although other forms were sometimes used. Such altars had Scriptural precedent, see Exodus XXVII-I "Thou shalt make an altar five cubits long and five cubits broad: the altar shall be four-square."

At the time of the reformation most altars were removed from English churches and tables were used in their place.

Although the altar is the focal point of the



Closeup of center panel of Altar, Church of the Covenant, Davenport, Iowa

gotten by most Christians. Today we lead a safe and easy life and have forgotten that many early Christians gave their lives for the same faith, that many Christians of our time hold so lightly that the significance of much that is found in our churches is no longer known or considered by them.

Today the sarcophagus form of altar is almost always used in Lutheran, Roman Catholic and Episcopal churches, more because this form has become familiar to the people than for any symbolic reason. However, altars in table form are perfectly proper and for certain communions seem more fitting. The Apostle Paul, and many others, speak of the altar as the "Lord's Table." St. Augustine describes how Maximian, Bishop of Bagai was beaten to death with wooden clubs broken from an altar beneath which he crouched. This must have been an altar in the form of a wooden table. Even the Roman Catholic church, in early days, used many altars of table form, both of wood and stone. In St. John Lateran, is an altar so sacred that no one but the Pope officiates at it. It is reputed to contain the very table on which St. Peter himself officiated. It is of cedar, is about four feet high and rests upon four wooden legs. It does not contain a relic. Such an altar

church it should be comparatively simple in design. A reredos directly behind the altar, if properly designed, tends to focus the attention on the altar and at the same time enriches the chancel. The reredos may be extremely simple or fabulously expensive. Many of the English reredos are carved and ornamental to an extent almost beyond belief. In this country, however, we do not find many reredos that compare with the English examples. There are a few however, as in St. Thomas' Church, New York, where the reredos cost as much as a good-sized church building would cost in most cities. As a rule our American reredos are made from carved wood and do not cost excessive amounts. But for the small church, where expense must be carefully considered, even wood paneling may cost too much. Then a hanging or dorsal curtain may be used with good effect. Such a curtain, if properly chosen for color and size, can give a very rich effect at a small cost. It should hang very full so that the folds will give a strong vertical feeling. The curtain may hang by itself or it may be provided with a simply carved cresting of wood from which to hang. The curtain should drop behind the altar, which should always be at least three inches clear of the wall.

(Continued on page 336)

The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.

*Director of Country Church Department
Presbyterian Church in U.S.*

The Week-Day Schools of Religion

In the November issue we discussed *Teacher Training*. As education in religion is of such vital importance in the town and country churches and has been so much overlooked, we are asking you to study with us in two or three issues some of the problems and methods of teaching religion in these churches.

If our town and country ministers wish to make and interesting experiment they should prepare a very simple examination of ten questions on the Bible, and submit it to the pupils in the local high school. They might also make a similar experiment in the field of ethics. Several country pastors in North Carolina have done this and have been amazed to find that scarcely any of the students made as much as 75 per cent, the passing grade. The average was frequently below 50.

About two years ago, under the guidance of Dr. Wm. E. Garnett and his assistant, Dr. Charles H. Hamilton, of the Virginia Polytechnic Institute, Blacksburg, Virginia, such an examination was given to twenty-one white high schools and seven negro high schools in the state of Virginia. On the Biblical examination, 1,143 pupils in the white high school made a grade of only 51.4, no school averaging over 58.2. The 235 negro students made and average grade of 50.8. This good showing on the part of the negroes was helped somewhat by Ingleside Seminary, a church school under the control of the Presbyterian Church, U.S.A., which averaged 70.4. In the examination on ethics, the white schools averaged 57.2 and the negroes 51. Of the ten white schools making the poorest showing, seven were in the open country. This experiment has revealed that our country Sunday schools are not providing the rural youth with adequate Biblical and ethical education.

It, therefore, becomes imperative that if our rural American youth are to have anything like adequate opportunities for education in religion, we must have something more than the Sunday schools and our annual revivals. If crime is to decrease, there must be a concerted action on the part of all the churches to provide ample religious and moral instruction for the boys and girls who will be the citizens of tomorrow. Religious education by the very nature of things in our country, cannot be provided by the state; but unless it is provided by some agency our form of government will prove a failure. There is not only the Christian but the patriotic challenge to the Church to educate the rural youth of America in the vital question of religion.

The daily vacation Bible school when properly conducted has met an urgent need especially for

the younger children. Probably the method which promises greatest results in this field is to be found in the *weekday church schools*. If anyone is interested in putting on one of these schools, he should write to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois, for Educational Bulletin 601, price 25 cents. This is a very practical, sane and complete discussion of the whole question. It tells what the weekday church school is, gives the form of organization, discusses the leadership necessary, and suggests a curriculum. It also takes up the matter of time, when it should be conducted, and finally discusses in a very satisfactory way the delicate and difficult question of the relationship of the church school and the public school.

One of the most successful weekday schools of religion that has come under my observation has been conducted for two years in Rockingham County, Virginia. The general aim of this school is set forth as follows:

1. To give a wholesome Christian conception of God and his relationship to his universe and his people.
2. To give not only an understanding of God and his laws, but a love for him and a desire to be his child and keep his laws, and so have a share in the building of the Kingdom of God as Jesus taught.
3. To give a vital picture of Jesus and his philosophy of life—his attitude toward God and his neighbor.
4. To create a love, sympathy, and loyalty for the Church as the group in which the life of the Kingdom may develop and from which it may spread into all the world.
5. To create a desire for and a skill in intelligent Christian worship, both group and individual.

In this country there is a hearty and cordial co-operation of all the denominations and the public school authorities. The churches of the county have provided a budget of about \$3600 a year and have employed a full-time, twelve-months, paid worker. During the school term she teaches in ten schools, two in the county seat and the others in the country districts, giving two hours each week to each school. She teaches in these schools on "released time." This time is released by the school authorities on the request of the parents. The instruction has been given to children in the fifth and sixth grades. The results of the first year have been tabulated as follows:

717 enrollments during the year
96 per cent served in grades five and six
11 classes have 100 per cent enrollment
23 classes taught each week
125 visitors have observed the class work
No withdrawals

A Christmas worship service consisting of colored slides illustrating the Nativity, together with the Scripture and carols, was given in each of the centers where classes in religion are given. Over 3,350 pupils including the high school grades attended these services.

The work has been carried on under the super-

vision of the County Council of Religious Education. During the vacation, under the guidance of this agency, the paid worker promotes teacher training and other forms of religious education in the country districts of Rockingham County. Literature and detailed information about this school can be secured by writing to Rev. Minor C. Miller, Bridgewater, Virginia.

There are some difficulties about conducting a school of religious education in the country districts. One of them is the matter of a sufficient budget. Here is a challenge for some Christian philanthropist, to provide an endowment which will offer a sum of say \$1500 to any rural county, to be met by an equal amount, raised by popular subscription. Or the budget for the county might be provided by the city churches. Probably Virginia is about an average state. It has been discovered that 25 per cent of the budget that supports the rural schools is provided by taxes on urban property. But in the budget which supports rural churches, only 5 per cent is secured from the city. Another practical difficulty is the relationship of the church and state. This is well disposed of by Dr. Myron C. Settle in the last chapter of Educational Bulletin, No. 601, referred to above.

One of the most serious difficulties is the teaching of religion and morals effectively without offending some denominations on account of their individualistic tenets. The denominations are mainly divided, not upon the great fundamental truths of Christianity, but upon church government, the sacraments, forms of worship, and the other externals of religion. It is very necessary however that in selecting teachers for weekday schools of religion, in addition to their necessary

educational qualifications, they be men and women of common sense, discretion and Christian tolerance. For instance, a large number of Christian people believe that immersion is the correct form of baptism. Another very large number of Christians believe that sprinkling is the correct form. All matters like this, upon which Christian bodies differ, would be referred to the teachers in the churches with which the children's families are connected. To illustrate, a young minister who was to give Biblical instruction in the public school was questioned by a trustee as follows: "What textbook are you going to use?" "Just the Bible and the Harmony of the Gospels." "What are you going to teach them about baptism?" "Only those facts about it that are believed by all Christian bodies in common." "Suppose a boy comes to you and asks how Jesus was baptized, what are you going to tell him?" "I would say: Who is your pastor? When the boy tells me, I will put down his name, the name of his pastor, the question and say to him, 'This is a question upon which the churches differ. You go to your own pastor for an explanation.'" The trustee answered: "Would you do that?" The young minister replied: "If I did differently with reference to any question of ecclesiastical belief, would I be treating the churches courteously?" The trustee replied: "You may teach." This young man taught the Bible a number of years in three rural church schools of his county where there were a number of different denominations, to the entire satisfaction of all. Where the children of these high schools had shown a grade of less than 50 on a very simple examination it was raised to above 90 on rather a difficult test. Here is a challenge for union county minister's associations.

Expositions

PROF. A. T. ROBERTSON, D.D.

Answers to Questions

The question is about the translation, together with the text of 2 Timothy 3:16, "All Scripture" vs. "Every Scripture Inspired of God, etc." Your understanding of that portion will be highly valued.

—Samuel D. Price, New York City.

The same problem is raised in several other letters from Connecticut and New York. Objection has been made against the American Standard Version here as apparently intended to cast doubt upon the inspiration of the Scriptures. That rendering is: "Every scripture inspired of God is also profitable, etc." The marginal rendering is: "Every scripture is inspired of God, and profitable etc." The Canterbury Version has precisely the same rendering and marginal reading. The King James Version has it thus: "All scripture is given by inspiration of God, and is profitable, etc." Moffatt renders it: "All scripture is inspired by God and profitable, etc." Goodspeed puts it thus: "All scripture is divinely inspired and useful in

etc." Weymouth renders it: "Every scripture is inspired by God and is useful for, etc." Mrs. Montgomery puts it in this fashion: "Every scripture, seeing that it is God-breathed, is also profitable for, etc." The New Testament in Braid Scots has it: "A' scripture is wi' the breath o' God, and is o' profit for, etc."

The great variety in rendering is due to two things primarily. One is whether *pasa graphe* means "All scripture" or "Every scripture." The other is where the copula *estin* (is) which is not used, should be inserted. Unfortunately for a clear-cut decision, there is ample justification for differences of opinion on both points, though there is a slight preponderance of argument in favor of inserting *estin* (is) before *theopneustos* (God-breathed, inspired) since the two adjectives seem to be connected by *kai* in the sense of "and" rather than in the sense of "also" though that in itself is possible enough. *Pas* in the sense of all usually has the article as in *epi pasan ten gen*

("over all the earth"). But with proper names the article is not necessary for the idea of "all" as in *pas Israel* (all Israel) in Romans 11:26. There is an element of freedom also with abstract substantives where all and every coincide in sense as in *pasan ten gnosiin* (1 Cor. 13:2) and *pasei gnosei* for both are rendered by "all knowledge." So also *pasan dikaionnen* in Matt. 3:15 means "all righteousness." Hence it is not possible to be dogmatic concerning the use of *pas* as "all" or "every" with *graphe* (scripture) especially since *graphe* is sometimes definite without the article as in 1 Peter 2:6 and 2 Peter 1:20. As a matter of fact "every" and "all" amount to the same thing in 2 Tim. 3:16 if the copula *estin* is inserted before *theopneustos*. There is practically no difference between saying: "Every scripture is inspired of God and is profitable etc." and "All scripture is inspired of God and profitable etc." Each statement is inclusive of the whole.

But that is not true if the copula is inserted before *ophelimos*, for then it will be: "All (or every) scripture, inspired of God, is also profitable, etc." In either case the affirmation that scripture is useful is made only in so far as the particular passage is inspired of God. It is possible to be sure, to interpret the verbal adjective *theopneustos* as giving the reason for the affirmation that scripture is profitable as Mrs. Montgomery does: "Every scripture, seeing that it is God-breathed, is also profitable, etc." But it must be acknowledged that this is as definite interpretation on one hand as the American Standard Version is on the other. My own judgment, however, is that Mrs. Montgomery has come closer to Paul's idea than the Revised Version (Canterbury and American Standard). It does not seem to be like Paul to be making so carefully shaded a statement against

the inspiration of certain portions of scripture. That looks like a modern distinction.

It is significant that Weymouth, Moffatt, and Goodspeed support the rendering of the King James Version, though Weymouth has "every" rather than "all" but in the same sense as "all" as has already been shown. This is the natural and obvious way to take Paul's statement, though the syntax of the Greek does not forbid the other rendering if one is prejudiced against that in the King James Version. But one has always to remember that it is one thing to find a rendering that suits one's modern feeling and another to catch the precise idea that was in the mind of Paul or any other New Testament writer. All things considered, it does not seem likely that Paul here makes a claim of value for scripture passages that are inspired. He rather seems flatly to affirm that all (or every) scripture is inspired of God (God-breathed) and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely into every good work.

It is now generally known that a Revision Committee has been appointed to prepare in about five years a revision of the American Standard Bible. There are undoubtedly some changes that will be made. Some ought to be made in this most excellent translation. It will probably not be a new translation, but an improvement in certain passages and at certain points. It should always be remembered that no translation from one language into another can be done with absolute perfection. Language changes and delicate shades of meaning in the Greek baffle us when we try to put them into English whether ancient or modern English. But it is a good thing to have in actual use so noble a translation as that of the American Standard Bible which can be made still better.

Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

"ONE OF THE DAYS OF THE SON OF MAN"

For almost the last time warning his disciples of his approaching fate, Jesus tells them that orphaned they will long to see again one of the days of their absent Master. And such homesick longing of the apostles after Jesus would be most natural. They would say to one another, "Think how deep and sweet the Master's communings with us, how divine his wisdom, how mighty his miracles, how instant to our need his help. Oh, that we might have the Lord Jesus back, if only for one day!" But their yearnings must remain unsatisfied. "The tender grace of a day that is done" can never come back again on earth.

Yet we may be blest by picturing to ourselves the incidents, and their sacred meaning, of one typical day in Christ's life on earth; and thereby we shall find the path to a superb sermon theme. But each separate hour of that one day would

have to be handled in two majestic minutes of the sermon.

1. His Before Dawn Hours of Earliest Orisons. Mark 1:35.

That he might escape the eager, ever pressing multitudes Jesus took refuge in darkness, to find opportunity for private prayer. *Kai prohi* (early) *enmucha* (still night) *lian* (very) *anastas eksehlithen kai apehlithen eis ehrehmon topon kakei proseucheto*, And arising very early while it was still night, he went out and withdrew to a sequestered spot and there prayed.

The Son of God had need of prayer; sought silence and secret place for prayer; subordinated need of body to need of soul, and prayed—prayed habitually, persistently, prevailingly! Why, then, should any son of man forsake, forget, or misprise prayer? As that darkest hour preceding dawn saw the day break and the shadows flee away

while Jesus prayed, so do spiritual shadows flee from about the praying soul. "Men ought always to pray and not to faint." Pray, O sons of men, even as Jesus prayed!

2. A Sunrise Hour of Seeking Followers. Matthew 4:18-22.

This Greek is mainly plain, easy reading. See the English N. T.

Peripatohn de para tehn thalassan tehs galilaias eiden duo adelphous, Simohna ton legomenon (the one called) Petron kai Andrean ton adelphon autou, ballontas amphiblehstron (net: from "casting around") eis tehn thalassan, ehsan gar haleeis; kai legei autois, Deute opisoh mou kai poiehsoh humas haleeis anthrohpohn. Hoi de eutheohs apnentes ta diktua (Nets: from meshes) ehkolouthesahn autoh. Kai probas ekeihein eiden allous duo adelphous, Iakohbon ton (son) tou Zebedaiou kai Iohanehs ton adelphon autou, en toh ploioh meta Zeb. tou patros autohn katarizontas ta diktua autohn, kai ekalesen autous. Hoi de eutheohs apnentes to platon kai ton palera autohn ehkolouthesahn autoh.

It was early morning; the night's fishing was ending; the Nazarene was abroad seeking men. (He always is!) He wanted active men; so he went amongst the workers. He wanted believing, thoughtful men; so he looked amongst the lowly. He was seeking rugged, enduring men; so he searched amongst seagoing fishers. O you active, earnest, true-hearted men of today! Jesus Christ is looking for you. He offers the largest opening, the biggest work, the finest future, the greatest payment, any man can ask. And he wants an unlimited number of such men. Do as did Peter, Andrew, James and John: drop everything and follow Jesus, at his call.

3. A Sunset Hour of Mightiest Miracle. Mark 1:32-34a.

Opsias de genomenehs (gen. absol.), hote edusen ho hehlios, epheron pros auton pantas tous kakohs echontas (having badly i.e. sick) kai tous daimonizomenous; kai ehn holeh heh polis episunehgmeneh pros tehn thuran. Kai etherapeusen pollous kakohs echontas poikilais nosois, kai daimonia polla eksebalen. Vid. English N. T.

Picture in your minds the marvellous scene. A great crowd of sick and well, the strong carrying the weak, all surging towards that doorway, where stands the Divine Healer — calm, potent, majestic in simplicity. Thus do we envision Jesus today, standing in the midst of earth's suffering, sickness, sin and death; he the only Saviour from death, the only Help, the only Hope of mankind. We hear his clear, melodious call: Come unto me, all you toiling, burdened ones, and I will give you rest! And that sunset hour of Christ's miraculous healing in Capernaum witnesses and testifies of his power to heal all the sons of men, if they will but come to him. Tell it in two majestic sermon minutes!

4. An Hour of Overwhelming Messianic Evidence. Luke 7:22.

Christ's miracles are a gospel; they are likewise a mighty argument. Christ himself used them as

such: *Poreuthentes apageilate Iohanei ha eidete kai ehkousate, When you go back tell John what you have seen and heard; taphloi anablepousin, choloi peripatousin, leproi katharizontai kai kohphoi akousin, nekroi egeirontai, plochoi euaggelizontai, Blind men see again, lame men go walking, lepers are cleansed and deaf men are hearing, dead men are raised up, beggars are given the Good News. Then he added, that he is blessed indeed, who fails not to feel the force of this Messianic evidence. And equally overwhelming was Christ's other argumentation, his syllogism of miracle in evidence of his own Deity. (Luke 5:20-25.) His syllogism runs thus: You say that no one can forgive sins, except God. Correct. I claim to forgive sins. Consider then my proof. No one can work a miracle of healing, except God. I do work this miracle. Behold it! Therefore I can forgive sins, for I Am God.*

Can you mass into two majestic sermon minutes, the case for Miracle as a mighty argument for Christ and his Gospel? Great Christian apologetics!

5. An Hour of Thrilling Inspiration. Matthew 17:20b.

Ean echehte pistin hohs kokkon sinapeohs, ereite toh orei toutoh, Metaba eutheh ekei, kai metabehsetai, kai ouden adunatehsei humin, If you have faith even as a seed grain of mustard, you can say to this mount, Remove from here to there, and remove it will; nor shall anything be impossible for you.

Inspiring? To be assured by the Son of God, to whom they were so devoted, that if they could believe in him but a tiny bit they should have at the touch of their fingers infinite currents of power! To us, how modern illustrations come flocking! Engineer illustrations; automobile illustrations; airplane illustrations; atomic energy illustrations: there are hundreds of them. But handle with care; they may be spiritually misleading. Yet those Apostles must have been vastly inspired by their Lord's promise, animating, encouraging them to meet the struggles to come upon them soon. Yes, but is that promise, that thrilling inspiration, for us? Can Christians today claim that pledge to faith? Did Jesus mean us, when he said, If two of you agree, it shall be done for them of my Father? There is a problem for scholars! None the less, Faith is still the victory, that overcomes the world.

6. Thwarted Efforts to Find Room for Rest. Mark 6:31-34.

Still the milling, crushing crowds, that will not be denied! Jesus notes the nervous weariness of his disciples. *Deute humeis autoi kath' idian eis erehmon topon kai anapausashe oligon, Come you yourselves on the quiet to a secluded spot and get rested up a little. They go, but the crowds see, kai pezeh apo pasohn tohn poleohn sunedramon ekei kai proehlthon autous, and hurrying by land from all the surrounding towns they run together there to the place first. And they are in earnest, for Jesus pities their spiritual hunger; and need of rest is forgotten while he teaches them many things.*

O that we might see again "one of the days of the Son of man," when shepherdless multitudes would press and crowd to any place where they might get in touch with Jesus!

7. An Hour of Profound Instruction. Luke 12:22-48.

Through one hour of quiet converse in that busy, crowded day Jesus spoke these soul-stirring words to his disciples alone. Their discussion far exceeds the limit of this Gold-Mining; yet in your magnificent sermon, two majestic minutes may sum up and characterize this peerless discourse of Christ's.

8. An Hour of Solemn Admonition. Luke 13:1-9.

Speaking to the multitudes, Jesus admonishes of national sin and coming fate. (Read vv. 4-5) *Eh ekeinot hoi deka okloh eph' hous epesen ho purgos en toh Siloham kai apekteinen autous, dokeite hoti opheiletai (delinquents) egenonto para pantas tous anthrophous tous katoikountas Ierousalehm? Ouchi, legoh humin, all' ean meh metanoehsete pantas hohsautohs apoleisthe.* And most solemnly must this warning of Christ's, to the men of that generation, be repeated by Christ's messengers to the men of this generation.

9. An Hour of Stern, Magnificent Invective. Matthew 23:1-36.

No man ever brought to men such priceless gifts, such loving offers, such solemn admonitions, as Jesus wrought; but his gifts rejected, his offers ridiculed, his admonitions scorned, "the wrath of the Lamb" found a voice; just, fitting, terrible. It would take more than two majestic minutes of any sermon to describe that matchless invective. (But see *Expositor*, September, 1930, page 1394.)

10. An Hour of Tender Entreaty. Matthew 11:28-30.

Yet he who so terribly scourged the rulers of Jerusalem, melted into tears and wept over the City; and he who so solemnly warned the people of their fate, in loving tenderness entreated them: *Deute pros me pantas hoi kopiohntes kai pephortismenoi, kagoh anapausoh humas! Arate ton zugon mou eph' humas, ktl.* And a sermon which portrayed "one of the days of the son of man" as including that terrific invective, but which left out the story of these heartbroken tears, were no true picture of Jesus, our loving Saviour.

11. Final Hours of Sweetest, Saddest Fellowship. John 14:27; 15:9-11.

These last hours were not literally at the close of the same day as that of e.g. John Baptist's deputation, or Christ's tremendous invective; but all of these fourteen hours surveyed might conceivably have made up "one of the days of the Son of man." And now, in this sweet, sad, solemn hour of farewell, Jesus is comforting his woefully smitten bosom friends. So through the sacred evening hours the Son of man holds converse with his loved, trusted companions; then, lifting up his eyes, the Son of God has communion with his Father God. And "the HOUR has come!" The hour foreseen from eternity, foretold from earth's foundation, and faced by Jesus from the days of his youth: the crisis hour of all human history!

Which of us ministers will not find in this panoramic view of "one of the days of the Son of man," a sermon theme beyond compare!

Psalm 110: Jesus Shall Reign

THE REV. PROF. PAUL H. ROTH, D.D.

This striking Messianic psalm is well suited for use at Christmas. It is indeed so designated in the ancient Sarum and Roman uses. But we should choose it independently of any suggestion, for more definitely than any other psalm it sets before us Him Who is both God and man, David's Son and God's ruling with the Father in unquestionable power and authority both as Priest and King. Said Luther: "The 110th is very fine. It describes the kingdom and priesthood of Jesus Christ, and declares Him to be the King of all things and the intercessor for all men; to whom all things have been remitted by His Father, and Who has compassion on us all. 'Tis a noble psalm; if I were well, I would endeavor to make a commentary upon it." Delitzsch renders it in this way; the translation is by Francis Bolton:

TO THE PRIEST-KING AT THE RIGHT HAND OF GOD

1. The oracle of Jahveh unto my Lord:
"Sit thou at my right hand,
Until I make thine enemies
The stool of thy feet."

2. The sceptre of thy might
Will Jahveh stretch forth out of Zion:
"Rule thou in the midst of thine enemies!"
* * *
3. Thy people are most willing on thy field-day;
In holy festive garments,
Out of the womb of the morning's dawn
Cometh the dew of thy young men.
4. Jahveh hath sworn and will not repent:
"Thou shalt be a priest forever
After the manner of Melchizedek."
* * *
5. The Lord at thy right hand
Dasheth kings in pieces in the day of His wrath,
6. He shall judge among the nations,
It becometh full of corpses,
He dashes in pieces a head upon a broad country;
7. Of the brook in the way shall he drink,
Therefore shall he lift up the head on high.

The first words recall of course and at once the famous argument of our Lord recorded by the first three evangelists; "While the Pharisees were gathered together, Jesus asked them: What think ye of Christ? Whose Son is he? They say unto him: David's. He saith unto them: How then doth

David in the spirit call him Lord, saying: 'The Lord hath said unto my Lord: Sit thou on my right hand until I make thine enemies the stool of thy feet?' If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any one from that day forth ask him any more questions." The argument still stands and strikes to the root of much modern controversy. Jesus Christ is Son of David and Lord, human and super-human. That is the essential Christmas fact. The Word has become flesh and dwelt among us. That is the fact that alters all human life. We know no God but Him who became incarnate and thus knowable by us. But I am citing our Lord's argument here as stamping this psalm uniquely with the Christmas seal.

There is more than one arrangement of the material that is possible. But much can be said for the one given according to which the psalm consists of three sevens, each seven lines being divided into a four and a three. As Delitzsch remarks, the psalm bears the three-fold impress of the number seven, which is the number of an oath and of a covenant. Its impress, then, is thoroughly prophetic.

Verses 1 and 2

The psalm begins, *neum Jahveh*, the oracle of Jahveh, the regular form used by the prophets and always signifying God as speaking. The Lord, Jahveh, speaks to Adhoni, the Christ, commanding Him to sit at His right hand, the place not only of honor but of shared power. Jahveh will put all enemies under His feet and make Him Lord of all. Evil will be subjugated, if not destroyed. It is for and through our Christ that the victory is accomplished and the dominion established. It is the sceptre of Christ's strength, *matteh uzzeka*, that Jahveh stretches forth out of Zion. The Christ will reign. How wonderful is this anticipation so long before of the triumphs that should follow the coming of Jesus Christ! What a pledge even in this day when He is still ruling in the midst of His enemies of the final triumph when they shall all be put under His feet.

Verses 3 and 4

In the day of mobilization, *beyom cheyleka*, the volunteer, *nedhaboth* (literally, willingness) rally to His standard. They come gladly and of eager free will to fight in such a cause and for such a chieftain. Like dew the young men gather, numerous, fresh, invigorating. They come, moreover, *behadhrey godhesh*, in holy festive garments; they wear the vestments of priests. It is a priestly people that goes forth to battle, and the King who leads them is Himself a priest "for ever, after the manner of Melchizedek." He is priest of an eternal priesthood, that of Melchizedek, not of the passing order of Aaron. He is a priest directly instituted by Jahveh and confirmed by His immutable oath. No greater emphasis is possible to be placed upon priesthood, nor upon the Christ as priest, nor upon the incomparable importance of His priestly office. These verses call up before us the "glorious

company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs" who as the "dew of youth" followed in, the Saviour's train; they remind us too of the "universal priesthood of believers" displacing all orders of priests which is so glorious a message of the Gospel and which came to light again in the Reformation 400 years ago. They remind us, too, of how central is the priesthood of Messiah to our religion. Jesus is King, but He reigns over the realms He has ransomed as priest. Jesus is Prophet, but His prophetic message deals with His atoning, priestly office. As King and Prophet He rules us, but as Priest He identifies Himself with us, making our lot and very nature His own.

Verses 5-7

The Psalmist resumes after the divine word heard in the last verse. The Lord God dashes kings to pieces at the right hand of the priest-king Messiah in the day of His wrath. The terrible judgment also goes forth, the slain cover the earth. As Philistines and Ammonites scattered and fell before the sword of David, the Lord's warrior, and the writer of these lines, so all enemies who remain enemies must fall before the might of the Lord and His Anointed. Such opposition can end only in death.

"He dashes in pieces a head upon a broad country." Among the various interpretations of this controverted passage I prefer that which sees the Messiah as victor over the "prince of this world," the leader of the hosts of darkness, the "head" over the "broad country" of "the world" which is the immemorial foe of the spirit.

The Messiah came to fight that battle to a conclusion, not to a compromise. He was straitened until it should be accomplished. Like Gideon's host, he hardly paused in the pursuit to drink of the brook in the way. But He saw of the travail of His soul and was satisfied, for having fought the fight and finished the work which was given Him to do, at length it was given Him to lift up His head and to be glorified with that glory which was His before the world was.

"FOLLOW ME"

If He should come today, to you and me,
As once he came of old, by Galilee,
Speaking to each in terms of his own task,
How many times twelve followers must He ask
Ere He found twelve responsive to that call;
Glad to give up their will, and yield their all?

What would you give up, should He come today—
The hasty word, dull bitterness, and fear,
Old, vain regrets, doubt and discouragement?
Heart, cast them each away!
Forever Heaven-sent,
Today and every day—Is He not here?

—Frances Crosby Hamlet.

Sermons

The Joy of Living

Morning, December 7, Second Sunday in Advent.

The Rev. J. W. G. Ward, D. D. First Congregational Church, Detroit, Michigan.

"*The living, the living shall praise thee, as I do this day.*" Isa. 38:19.

This is the jubilant outburst of a reprieved man. The King had been ill, so ill indeed that he seemed to hear the muffled tread of the dread messenger whose coming he feared. Death was indeed nigh. His counsellors had assembled, but it was little they could do. Their own eyes confirmed the opinion of the Court physicians, and the end of the monarch could not be long delayed.

Then it was that the King turned to religion for solace. Now that death threatened him, he had no more heart for worldly dominion, nor cared he how powerful and prosperous his kingdom might be. He had no further desire for ostentation and display, nor had he any use for the money he had accumulated. He wanted God. He wanted life and the blessings that life alone could yield. What was a crown but a gilded bauble? What was a sceptre but a meaningless symbol? His very sovereignty was mocked by one who refused to acknowledge his rule, and whose dark summons he must obey. If Life were done, then all things he counted precious were worthless. In his distress he called upon God. He was wise in doing so, yet small credit attaches to the act, for he realized that this was his only resort. Under the heavy hand of illness and anxiety there was no other to whom he could turn. Isaiah, the princely prophet, came with a message of hope to the stricken king. He assured him that life would be extended. A sign was given, and the prescribed remedy brought a cure. Then like a spring which gushed from the mountain-side the king's thankfulness burst forth. He owed all that he had to Jehovah. From him had come the word of reprieve; hence the joy of a living man.

This was worth noting. It is not primarily that his kingly power to which he had bidden a sad farewell was to be restored. It was not that he could now pursue the plans that sickness and impending death threatened within completeness. It certainly was not that a riot, a luxury and self-pleasing would now be possible. Hezekiah was not a man of that type. His joy lay in the fact that life, glorious life, heart-gladdening life, was his once more.

We need not wait until health is gone before we appraise it at its true value, nor need we postpone to the last years of life the gladness and goodness that are possible. Every hour can be filled with useful labor or healthful recreation. Every month may be as a pearl, threaded upon the string of a Divine purpose till at last the necklace of devotion is complete. Every year may see the stream of joy widening, increasing in force as it flows.

How then shall we appreciate life? How shall we

get the best out of it and put the best into it? These are questions of tremendous import in these days, for youthful vigor and enthusiasm have a trick of losing themselves in the jostling crowds of life. Joy, like a wayward child, slips away from us, and only when it has gone is it missed. Now we hold that religion is intended to be not the last resort of the dying, but the first concern of the living. God helps a man in the last hour of life, but He waits to help him when the burden and heat of the day are most felt. Christian life, rightly understood, can charge the present with a joyousness and zest that are otherwise unattainable.

1. The Christian Life Makes for Exuberant Joy

Because it creates right conditions there is freedom from the weight of woe. Before there can be exuberance, there must be conditions that are favorable to it. It is essential that freedom should first be secured. We have all been impressed with the high-spiritedness of children let loose after a day in school. There they have been cooped up through the sunny hours. Their minds, weary with lessons that seldom seem important, have been following in thought the gaudy butterfly in the meadow, or they have anticipated the cool splash of the water as they bathe in the mountain stream. It is a trifle beaten yet very expressive when Tom Hood in the "Dream of Eugene Aram" says:

"'Twas in the prime of summer time,
An evening calm and cool,
And four and twenty happy boys
Came bounding out of school,
There were some that ran, and some that leapt
Like troutlets in a pool."

There comes an end to all things, and with leaping and laughter the children to whom we have alluded come surging out into the free air as though at last in their rightful element.

There is nothing more pitiful than to see a bird in a cage 8 x 6 x 4, meant by the great Creator to cleave the air and sing in the heights. In the dingy hot streets it cannot sing, though it makes a brave attempt to do so. The little soul was meant to soar, but before it can soar it must be free. On any public holiday one may see the same thing, this desire for freedom. In the great manufacturing districts when the mills and works are shut down, crowds of people in the gayest of gay attire flock to the railroad stations with eager feet. Their evident happiness is due to the fact that for at least a day they are free. Admitting that cheerfulness and good humor are possible to some of the Mark Tapley strain under the most trying conditions, we yet note this, Christ starts with deliverance for the captive. Weary humanity, shackled by sin, weighted down with its woes, surfeited with sorrow, is delivered from its load. The word of forgiveness is spoken. The soul has found the first condition of the joy of living.

Then comes that restoration which we may find in the term friendship. Nothing grieves a natural child more than to know it is "out of

friends" with one whom it loves. The fault may be its own. It may be very loath to admit that fact, and for some time will be satisfied with its own company. By and by, play becomes impossible; the attraction of the most cherished toy palls. Then there comes a tiny hand upon your door, and a little, wistful, tear-marred face is lifted to yours with the plea, "Be friends."

We are all children of larger growth. What is true of that one child is true of the whole human family. Life's joy is spoiled for most of us because the soul has been severed by sin from the only One who can really help, the Father whose love man craves. For the child, play is robbed of its delight; for the man life is robbed of its zest. To what then does Christ's grace apply itself? Surely to the bringing together of God and man that the cause of enmity may be removed, and the two, estranged through the disobedience of one, may be united once more. This is the second condition of buoyant heart and the joyous life.

As freedom makes for friendship, so friendship meaning reconciliation makes fellowship possible. The long-congealed waters of the soul are liberated by the warm beams of grace. The icy fetters melted, refreshing streams of energy pour into the heart. What is it that makes the lot of many people in these modern days so miserable and maddening? It is the fact that they feel themselves lonely and unaided by a single heart that sympathizes, or a face that looks with compassionate eyes upon them?

Trotty Veck, the quaint old character in one of Dickens' stories, muses in the deserted street upon a similar problem: "It seems as if we can't go right, or do right, or be right. I hadn't much schooling myself when I was young; and I can't make out whether we have any business on the face of the earth or not. Sometimes I think we must have a little; and sometimes I think we must be intruding. I get so puzzled, sometimes, that I am not even able to make up my mind whether there is any good at all in us, or whether we are born bad. We seem to be dreadful things; we seem to give a deal of trouble; we are always being complained of and guarded against. One way or other, we fill the papers. Supposing we really are intruding . . ." (*Chimes* 55.)

This is the plaint of many a soul in this great city. It is the inarticulate feeling of the homeless wanderer slinking from seat to seat upon the Thames embankment, trying to snatch a few moments' sleep in an erect position between the periodical visits of the police. We are positive it is true of the poor outcast whom we spurn, drawing aside our garments lest they be defiled.

But those are the obvious instances. It is also true of many whose lot is cast in pleasant places, and yet who know little of real happiness. Carlyle says: "I ask myself what is this that ever since earliest years thou hast been fretting and fuming and lamenting and self-tormenting on account of. Say it in a word: Is it not because thou are not happy? Because the Thou (sweet gentlemen) is not sufficiently honored, nourished, soft-bedded,

and lovingly cared for? Foolish soul! What act of legislature was there that thou shouldst be happy . . . there is in man a higher than love of happiness: he can do without happiness and instead thereof find blessedness."—*Sartor* 182.

Even most of us find life so circumscribed and work so meaningless that our task is far from congenial. There are many who might be authors, painters, or musicians, who are compelled to serve behind the counter or scratch figures in a ledger; there are fine-souled women who love the beautiful and the true, linked in life with some coarse-minded groundling whose tastes are vulgar, whose pursuits are sordid, and whose centre is self. There are men and women with ambitions laudable and high, but they cannot succeed because their way is barred by the prejudice of the less gifted or more likely by the barriers of daily duty. There are some who would live purely and do nobly the work that is allotted to them, but all the forces of evil seem bent on compassing their downfall.

How then can life be joyous? Is it not a mockery to speak of it so? Are not the conditions of modern life such that a man must either go with the crowd and lose his soul, or keep his self-respect and pay the price in isolation, in social ostracism and persecution? Joy! It seems unattainable. Zest! All the powers that we have avail little in face of the hard discipline and bitter defeats we daily meet.

Not so, for remember that freeing the soul from its harassing habits and the weight of its woe, Christ brings it to friendship and to a sense of fellowship which make for moral victory; and we claim that here in freedom, friendship and fellowship lie the conditions of the joyous life.

The beauty of the world persists. The lanes of Warwickshire are just as entrancing as they were centuries ago, when Shakespeare wooed the coquettish Ann, amid sylvan glades. The meadows are sweet with flowers, the hedge grows bright with wild roses and honeysuckle, as when he plucked a nosegay from her, or wreathed a coronet for her brow. The Avon flows placidly, humming a drowsy lullaby to the motionless swans upon its bosom, as it did when he walked there wrapped in thought of the glories of the Creator and the grandeur of His handiwork. And so the soul is thrilled and touched to rich melody as it ponders the unceasing love of the mighty God.

2. Because It Invests Life With a Noble Meaning.

"So much to do; so little done." These were the words that marked the last hour of Cecil Rhodes, one of the great figures of history. He was a strange dreamer, and a tireless worker. He united the power of practical achievement with the seeing of visions. Though he acquired great wealth, it was not that he might use it for his own purposes, for he was a simple man of simple tastes. His one desire was to further vast schemes of imperial advancement. But there is something higher even than the imperial. There is something greater than the founding of a kingdom; that is the founding of character. It needed the sharp sword of

sickness to pierce Hezekiah's armor of self-satisfaction. He was not a bad king; far from it, but he had hardly realized the value of the gifts, great because priceless, grand because so full of possibilities, that God had made his for so long. The impending loss of life made everything stand out in a new light. Hezekiah had never seen things like this before. Life had meant heaping up treasure that he might be famed for his wealth. He had thought himself badly used because another might possess more stately palaces or have a more imposing retinue. Probably he had envied even those among his subjects whose plans were crowned with a larger measure of success than he had enjoyed, even when everything was going well with him, he could not but question the compliments of his courtiers, for there would always be a lurking suspicion that all was not well. "Uneasy lies the head that wears a crown."

If one would look for an eclipse of the sun it must be through smoke-dimmed glass. Such a lens was that sick chamber to the king's soul. He would realize now with the spectre at hand that many of the projects he had accomplished were without value. It was for something higher than self-aggrandisement that God had called him to reign over Judah. His heart would be bitter as he realized this: "So much to do; so little done." He might have done more for his people. There were social wrongs that might have been set right by a word from him. There were old abuses and evil tendencies that had never been questioned. There were reforms long overdue that he might have inaugurated had he thought more of the Divine intent and less of the divine right of kings. As challengingly as the spectral figure of Jacob Marley, his wasted opportunities and misused gifts would throng his bed.

But at least this can be said, he had not the clear light we have. In the radiant revelation of the Gospel we see God's merciful purpose for His world. He would redeem it from sin, from the vain pretenses and valueless pursuits on which man often sets his choice. He would have a people who love righteousness and whose chief end is to glorify God and to enjoy Him forever.

The unfailing Guide to life's supreme satisfaction and solid joy is Jesus Christ. You will recall the delightful passage in one of Jerome's most famous books, which describes a visit paid by two friends to Hampton Court maze. "We had better go in just for ten minutes," says one, who is doing the honors, "so you can say you have been there. Then we will have lunch." So they go in. "The great thing is to keep turning to the right at every opening," counsels the first, who had been there before, and who counted as an authority. They found some people wandering round; they had been there all morning, and had given up hope of ever seeing home and friends again. So they also fell in behind Harris. They walked on for about two miles. Then they passed a piece of bun which they had previously seen, showing they had been that way before. Harris produced a map and then suggested they should go back to the entrance,

but when they arrived at the centre, he pretended that was just what he had been planning to reach. The group following was getting restive. So they all started again for the third time only to find themselves back in the centre. Eventually they called out for one of the attendants. He obtained a ladder and climbed in to their assistance. He was new to the place, and he was soon lost too! There was nothing for them to do but wait until one of the old gardeners came back from his dinner to guide them out to life and liberty once more.

One of the implications of the Christian faith is that the good of the individual no less than that of the race can be secured, but man unaided cannot see that. He has always fancied that the race and the individual were really antagonistic. What he wanted most others coveted. He could be happy only as he triumphed over the rest of his fellows. He could possess only as they were dispossessed. One is moved to believe that in the gathering gloom of Hezekiah's declining days he saw what he had failed to see in the glare of noon-day. It was this; that true blessedness depended not upon what a man had, but on what he was; not on what he could acquire, but on what he had attained. Rich or poor, a king, or the meanest scullion in the royal kitchen, he might yet be worth to the God who had called him into being.

"The rank is but the guinea's stamp,
The man's the gowd for a' that."

Now if this be true, it goes far to ennoble life. It pours a higher meaning into all that man does, for heavenly light breaks on the dreariest scene. Samson grinding at the mill, blind though he is, is greater than the food by which he is sustained. Man labors with hand and brain. He erects his mammoth structures and launches his ocean vessels. He constructs his wonderful machinery and its products verge on the miraculous, yet he is greater than anything he does, for he himself is a soul. He possesses what his most ingenious appliances lack. He has life.

3. Because it Asserts the Divine Mastery of Man.

Joy that lasts comes only from the mastered life. Where a sovereign sway is exercised, holding the soul secure from the oppression of hostile forces, and where a beneficent rule is felt, then there is that ordered way that brings quiet and content. That sovereignty is seen in the ideal of Christ. Admittedly, we have heard before that such an ideal is impracticable. We have been told many times that His example is too high for us to follow. But is it? It is not something external to Himself; it is Himself. "I am the way, the truth, and the life." To listen to this small talk, meant to disparage the Christian ideal, or to discourage Christian aspiration, is to admit this fallacy. Our hearts do not deceive us. They bear witness to the truth that, did we so choose, we might reach nearer to the sublimity of the Saviour's life. We might all be more humbled, honoring more fully the legitimate demands of duty. We know that we might be more sympathetic and sincere.

We have the faculty of being truer, nobler, more chivalrous, and we know it. No matter how many excuses we make, nor how much we may try to justify our line of action to ourselves, we know, none knows better, that many times we forfeit the real, spontaneous joy of living, because of our own free choice, we cling to the placid recesses of the valley when we might mount higher on the slopes of spiritual exaltation.

We see two men, sad of face and dissipated in air. They fled from the place of shattered hopes, from the hostility of man, feeling that life was vain, that Fate had played them a sorry trick. A friend in whom they had been led to put their faith had failed to realize their hopes for him. His cheery smile and heartening presence were no more. He was dead! They were disheartened, disillusioned!

"Joy had fled, hope was dead,
Haunting dread filled their heart!"

As they trudged along, silent and morose, a stranger came in sight, and though they did not feel in the mood for idle chatter, nor even for the customary courtesies of the day, he walked along with them. At last they began to talk. In some way, their souls thawed in his genial company, and before they quite knew how it came about, they found themselves discussing the topic that was uppermost in their thoughts. He had listened, and what a comfort a good listener is when the heart is surcharged with sorrow. Then

as the story ended, he began to talk to them about the very troubles that had mystified them.

"As Christ spoke, joy awoke,
Fetters broke, Glad their heart!"

With the message Christ brings to men, and the mastery He exercises over their lives, joy is possible, the exultant, eternal joy of living. For if the resumption of life's activities brought such gladness to Hezekiah, what joy shall be the portion of those who have eternal life already begun in their experience? It is wonderful, but it is true. "We know that we have passed from death unto life!"

Thus with the call of Christ ringing in the ears, throw open the windows of the soul to His redemptive grace. The winds of the Spirit blow freshly from the west. The morning light floods the long-darkened chambers of being. Be brave! Be true! Yea, and be glad!

Now is the time when the soul must enter upon its heritage of hope and blessedness. And to us, blessedness implies blitheness of heart. Holiness implies happiness. Goodness demands gladness.

Then when we enter the joy of our Lord, when we take our place by His mercy among the great company of the redeemed that praise Him without ceasing, we shall have already learned the song they sing, "Worthy is the Lamb that was slain!"

"So shall no part of day or night
From sacredness be free;"

Realizing Our Possibilities

Evening, December 7, Second Sunday in Advent.

The Rev. Cecil E. Haworth, S.T.B., Friends Church, Oskaloosa, Iowa.

"Now we are sons of God, but doth not yet appear what we shall be . . ." John 3:2.

About three years ago two girls were found in a wolf's den in Bengal, India, whose conduct and appearance reminded one more of wild animals than of human beings. One appeared to be about two years of age; the other about eight. They fought desperately when removed to an orphanage. One did not survive confinement in civilization; the other has now learned to say a few words, but is not able to cry or laugh. Such an incident reminds one of "Peter of Hanover" who came out of the woods in Central Europe during the eighteenth century at about nine years of age. He had been living on a diet of buds, bark, roots, and bird's eggs. He did learn to do some farm work, but although he lived to be seventy he never learned to speak.

These are some people who were born with the same potentialities that the rest of us possess, but who were apparently forced from their birth to

live with wild animals without contact with people. It is evident that they never exercised those higher faculties of reason, imagination, and conscious purpose; that they never developed those special aptitudes with which the children of men are endowed; that they knew nothing of those finer emotions of sympathy and love and cooperative endeavor. It is evident that in many important respects, these individuals had never realized their possibilities.

It is unnecessary, except for the purposes of extreme illustration, to search so far for people who have not realized their possibilities. It is a matter of common knowledge that only 02-20 per cent of the average person's brain power it utilized. It is likewise well known that the most of us have not yet learned to manage our physical body in the way to get the most efficient use of our physical powers. But we are failing to realize our possibilities in many other ways. Our *ideals* are often found in the lower levels of human conceptions; our *motives* are frequently quite pagan, self-centered and materialistic; we lack in great degree the moral earnestness that characterized Jesus of Nazareth; we are found wanting in the number and intensity of fundamental convictions; we are largely strangers to those graces and Christian qualities that have marked the great characters

of all time. Our visions are limited, our purposes are weak, our goals are only dimly defined. Doubtless we would all be forced to admit that in many ways we are failing to realize our possibilities.

Why is this true? Why can it be conservatively estimated that 20 per cent of the adult population of our nation have the mental development of a twelve-year-old child or less? Why need it be true that, according to Roger Babson, the commerce and business of the nation is due to the enterprise of two per cent of the people? Why could it safely be said that the moral and religious vigor of a country has its source in a very small per cent of the people. In other words, what is the reason that a vast multitude of people are living far below their possibilities, with great potentialities undeveloped? How can it be explained that anyone of us has infinite capacities of varied character that never find application?

To one who has observed human nature, who has studied the lives of the great leaders of history, and especially to one who has followed the Master in his contacts with unawakened lives an answer is comparatively easy. One important reason why potentialities never become realities is that there has been no *adequate stimulus*. There has been no incentive brought to bear upon the life sufficiently great to rouse slumbering abilities to action. There has been no compelling vision, and the abilities perished.

What can we find that will serve as a stimulus sufficiently great to rouse latent possibilities? Probably there can be no one answer, but history shows us certain powerful factors that tend to help one to become one's best.

The epistle to the Hebrews, as it is commonly called, was written apparently to people who were not realizing their possibilities. In one place for instance the author writes: "Let us fear, therefore, lest haply a promise being left, any one should come short of it." And by a number of similar appeals the author attempts to rouse them from their insensibility. In the eleventh chapter he pictures the national portrait gallery, those who by faith had "subdued kingdoms, wrought righteousness, obtained promises." Then in the twelfth chapter he reaches a grand climax in his appeals: "Seeing we are compassed about with so great a cloud of witnesses . . . let us run with patience . . ."

One's "social gallery," to use McDougal's phrase, is often a powerful incentive in one's life. Let us neglect for the time the fact that one's friends may be a positive detriment. It may safely be taken for granted that one's social gallery, the group one tries to please, may be of such a character as to result in pernicious and harmful habits. But there is also the positive side. There is the fact that many an individual can attribute much of his success to the inspiration received from a friend or a relative. Many a life has wandered around among the commonplace until fired by contact with other lives. It is also true that many

have lacked self-confidence, or failed to recognize the significance of living until they realized that someone was trusting them and expecting great things from them. To large numbers of people, the key which has opened the door to a life of greater expanse has been contact with another life.

Because you loved me, I have much achieved,
Had you despised me, then I must have failed;
But since you trusted and believed,
I could not disappoint, and so prevailed.

— Paul Laurence Dunbar.

A father, a mother, a sister or brother, a friend or loved one may be looking to us with expectant eyes. This may become a strong incentive to help us become our best.

One of the greatest tragedies of the time in which we are living is to see tens of thousands of men and women who are content with years of monotonous and uninspired toil, who seem to have no object beyond the actual struggle for existence. They seem to be living without a *sense of a great objective*, something utterly worthy of one's very best; some purpose great enough to reach into the hidden springs of the personality and call forth those responses which only a worthy purpose can call forth.

It is surely a fact that no life has realized all of its possibilities until it has been gripped by a compelling objective. One of the things that helped Christ to remain so steadfast was that He could say: "*For this cause* came I into the world, that I might bear witness to the truth." One of the factors which bolstered Paul's failing strength was that he had a clearly formulated purpose: "This one thing I do." If any life is to truly fulfill itself it must have an aim outside itself. Cecil Rhodes, the well-known English statesman, prime minister of Cape Colony and founder of the Rhodes' Scholarships, for many years cherished the dream of a union of all English-speaking people under one organization. It is said that he put this dream into writing and carried it with him constantly. When affairs did not turn out well, when he was weary and discouraged, he would take from his pocket that worn document and refresh his energies by feeling himself again under the influence of a great objective.

Jesus recognized this demand for a purpose, and He gave an objective large enough so that every act of every day might be related to it, an objective of such a character that it brings significance to the routine work of daily life, as well as to the more outstanding activities: *Seek ye first the Kingdom of God*. Whatever else this may mean it is an ideal for human society in which men and women shall live together in harmony and mutual service, striving together for worthy ends and increasing in their knowledge of nature and of God. Such a purpose makes it possible for anyone to be working always consciously for those conditions which come nearer to the ideal.

We might well ask ourselves whether we have felt our real self under the sway of a lofty purpose

which has a compelling attractiveness for us, and which will call forth dormant qualities from within.

We have spoken of the appeal of the author of Hebrews: a cloud of witnesses; we have noted how Jesus attempted to bring a sense of a great objective before his followers. There is a third factor which has been an incentive of great value in the lives of many. It might be termed *our affinity with God*. John speaks of it in saying, "Now we are sons of God . . ." and he goes on to say that when that relationship exists there is no limit to the possibilities that may result.

A philosopher of past centuries has said, "As a man thinketh within himself so is he." May there not be some real importance then to this Christian doctrine that we are sons of God? It is difficult to over-estimate the importance of what we think about ourselves. Prof. Hocking, of Harvard, is quoted as saying that "there is a deep tendency in human nature to become like that which we imagine ourselves to be." In speaking of such a tendency one is reminded of Clifford Beer's recent book, "A Mind That Found Itself." Clifford was a sensitive lad who had an older brother affected with epilepsy. A dread terror hovered over the younger one that he might become an epileptic, a terror so dreadful that he spoke to no one about it but brooded over it in morbid solitude. Continually he recoiled from the thought that he would become an epileptic. "Doomed to what I then considered a living death," he writes, "I thought of epilepsy, I dreamed epilepsy, until thousands of times during the six years that this disquieting idea persisted my overwrought imagination seemed to drag me to the very verge of an attack." Then came the result — three years in an insane asylum; but he was finally restored. Clifford Beers, however, knew something of that "deep tendency in human nature to become like that which we imagine ourselves to be."

This deep tendency which sometimes works havoc may also be harnessed for good: "Now we are sons of God, and it doth not yet appear what we shall be . . ." What a sense of sacredness it brings into life; what an incentive it may become when we think we are sons of God. The sense of a high birth and a potentially high destiny may be a stimulus which will have far-reaching effects in our lives.

There is a fourth source of inspiration which cannot be overlooked when we are studying the stimuli that work upon a life. There is a certain age in childhood which is generally looked upon as an age of hero worship. The life at that age is largely influenced by those who win his admiration. Qualities appeal to a lad only when they are embodied in a life.

Most of us never recover fully from this hero-worshipping age. Whether we would admit it or not, we are taught to desire certain characteristics only by seeing them attractively presented in a life. Henry T. Hodgkin calls this the universal

demand for a leader. He says that even in an age which is revolting against authority, there is still that desire for an authoritative guide. Probably this is one of the greatest incentives to lofty and dignified living. When we see love and goodness, and self-control in another life it creates an active desire on our part to enjoy the same things.

There is something about the life of Jesus of Nazareth that has not only attracted men, but they have said within themselves: "I wish I could be like that." Let us follow Him on one of His daily tours. He was one of the common people. He walked the same roads, shared the same meals, used the same speech, wore the same kind of clothes as his fellow-countrymen. And yet He was an idealist. He lived in an atmosphere elevated far above the riff-raff of life. Living in a country of political oppression he visualized a time when all would have that independence of action necessary to full development; living in a time of a rich minority, He longed for those conditions which would liberate the multitudes from the grind of economic slavery. Coming in contact with disease and sorrow and disappointment, He spoke of a loving Heavenly Father whose care exceeds our comprehension. In the midst of strife and hatred He marched steadfastly on always exhibiting an attitude of love and self-control. With confusion all about Him, His tranquility of spirit and steadfast faith arouse the springs of our devotion. His presence was never a blighting influence but everywhere He went He inspired hope and confidence and optimism. As we observe such a one our whole soul cries out that we would be like Him, and in accepting Him as our leader we find a new self rising within us; we find ourselves on the wings of a new idealism. We are fascinated by the wonder of such a life.

Such an incentive has unlimited possibilities in helping us to be our best. Without intending in the least to be dogmatic it would seem safe to say that no life has realized its possibilities which has not found itself spontaneously worshipping such an ideal as Jesus Christ.

Realizing our possibilities! Physically, mentally, socially, spiritually! How far below par we are day after day. What unseen abilities and qualities are lying dormant, no one can predict, but we can be certain they are very great. There are certain forces which we may call in, which will help us in these respects: Friends and loved ones; a sense of a great objective; a realization of our kinship with God; a devotion to an ideal leader, Jesus Christ. These forces are at our disposal; we may do what we will with them.

"Sculptors of life are we as we stand, with our souls uncarved before us;

Waiting the time, when at God's command, our life dream shall pass o'er us.

If we carve it well on the shapeless stone with many a sharp incision,

That angel dream we may make our own — Our own that angel vision."
—Doane.

What Shall We Do About Jesus

Morning, December 14, Third Sunday in Advent.

The Rev. Jack Finegan, M.A., B.D., Rochester, New York.

"I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:6.

Constantly we are struck by the universal reverence for Jesus Himself. However much men may question all else besides, they bow before Him; however much men may scoff at men, they honor Jesus. Christ Himself, "not any statement about Him," as Lausanne put it, arrests the minds of men. I have just been reading the work of a great scholar. He may handle dogma ruthlessly and trace its origins in places strange to those uninitiated in research, but finally Dr. Johannes Weiss of Heidelberg (Christus, Die Anfänge des Dogmas) sees in it all die *Eine Überzeugung, dass in der Person Jesu das Höchste gegeben war, was denkbar ist . . . die abschliessende, unuberbietbare Selbstmitteilung Gottes an die Welt* ("the one conviction that in the Person of Jesus the Highest was given that is thinkable . . . the definitive, unsurpassable Self-communication of God to the world"). On the other side of the earth a Hindu talks with Dr. E. Stanley Jones. The Hindu, outspokenly critical of Christianity in its expression in many individual lives and institutional forms, nevertheless, in answer to the ultimate question, "But what do you think of Jesus?" cries, "Oh! I have no fault at all to find with Him." From East to West and in North and South many eyes turn to Jesus, all with wistful reverence. All others worshipped of men have feet of clay, and this fearlessly truth-hungry day knows it. In the honest recognition of the world Jesus stands undeniably unique. What shall we do about such a Personality?

The reverence of the many is wholly natural in the presence of that quiet something in Jesus which made Him the Master of men and their Saviour. With utter simplicity and naturalness Jesus offered Himself in answer to the deepest needs of human life. In an upper room was a little group of perplexed, sadly troubled men. Parting, suffering, death, were the ominous undertones of the hour. The Cross awaited their Lord shortly. They were to feel lost, confused, crushed. But Jesus spoke of a way and a truth and a life. Not aimless wanderings but a pathway leading surely unto the Father, not mocking illusion but confident reality, not defeated death but victorious life: *the Way, the Truth, the Life* — this Jesus spoke of and identified with Himself. "I am the way, and the truth, and the life." And finally the disciples found all this forevermore in our Lord. What shall we do about such a Saviour?

What shall we do about Jesus? Clearly, we must not, for the very sake of our own lives' welfare, neglect Him to whom the greatest turn humbly. Clearly, we must not, for the very sake of our own souls' help, crucify Him who saves human life. They, once, who most boldly crucified Him, most heart-piercedly cried, "Brethren, what shall we do?" The neglect of Jesus is the greatest modern

sin. It is a carelessness fostered by a superficial sense of security. It bespeaks the un-seriousness of a day a bit sophisticated and easily comfortable. It is essentially shallow. We become as a generation saying, "We see," but refusing the Light and remaining in darkness. Eternal life does not subsist on bread alone. Eternal life — that is, life that has the essential quality of the spiritual age and claims all the Forever — needs God. If we are willing to be serious about the ultimate issues of life, the world-wide turning of the most earnest unto Jesus at once forbids our neglect of Him. Crucifixion seems more kind than neglect. The impetuous rejection of Jesus is less reprehensible than the more subtle repudiation of Him by carelessness. Nevertheless, how callous we must be to spurn the pierced hands that bind up broken hearts and the compassionate face that smiles welcome to the needy. No, neither neglect nor rejection, but discipleship is right. Through the centuries those who are happy in relation to Jesus Christ, and, by that token, happy in relation to God and to man, are His disciples.

* * *

In the very words of Jesus let us seek the keener realization of our own need of Him, and the deeper apprehension of the validity of discipleship.

1. "I Am the way."

The world wants and desperately needs the Way. It has a way, many ways. *The Way* it has not yet found. The peoples of Asia in the common up-seething of protest of the "confraternity of the snubbed" (so, Josef Washington Hall) resent or resist, either passively or actively, the military or economic or cultural imperialism of the dominant powers. The honest recognition of brotherhood would work Utopian changes. The Parliaments of the West reluctantly scale down and precariously balance the armies and navies of Christendom. But the wielders of the sword inevitably find it double-edged. The sincere attempt to serve the common good rather than the national selfishness would be infinitely rewarding. Pathetic supplication or harsh imprecation comes from the multitude tortured in the clash of race, or the ruthlessness of business, or the insanity of crime, or the unhappiness of home. Consistent avowal of the sanctity of personality would point the way out. Brotherhood, service, personality — these are the very watchwords of the Way! Did Jesus rule we should be happier far.

The Jews were restive under the torment of Rome. Up and down the land fires of rebellion smouldered. Holy war! In the righteous cause of the afflicted people of Jehovah! But Jesus talked of another way, a way that alone could win, a way of national integrity and righteousness, yea, even a love. Impotent seemed these weapons in comparison with the daggers of the Zealots. So, after Jesus was disposed of, revolt flared. But the audaciously independent Galilean had been right. 70 A.D. saw Roman legions razing imperious Jerusalem and humiliating proud Israel. A million, two hundred thousand perished.

Another time, centuries later, hate began to answer hate, fire to flame against fire. Two nations stood on the brink of internecine strife. Then, before it was too late, they tried the Way, made peace, scrapped their gathered arms. From the melted cannon they cast the bronze figure of the Saviour, placing it in the bosom of the peaks on their high Andean boundary line. They wrote, "Sooner shall these mountains crumble into dust than the people of Argentine and Chile break the peace they have pledged at the feet of Christ the Redeemer." That is the Way.

Every human life needs the Way. It is a way of the stern austerities and glad outreachings of the humble, noble soul. It is sketched in the Beatitudes of the Sermon on the Mount. Purity of heart, hunger and thirst after righteousness, meekness, peace-making — these are characteristic. Thus it is on the silent battleground of the soul, and in the ordinary streets of men, that the disciple makes real his high calling.

Those "of the Way!" How bright their life was amidst the decadence of the Graeco-Roman world! How truly were they a "colony of heaven!" The interested Diognetus could be told, "What the soul is in the body, that the Christians are in the world." Bearing letters against "any that were of the Way," Saul set out for Damascus. His way was bitter and unhappy. Ere he reached Damascus the Lord of the Way claimed him. Now in "the Way" of which he had formerly made havoc, he found in his heart that which had long eluded him. Into his life came all the beauty of his classic thirteenth chapter of First Corinthians. Watch Saul, coldly consenting at the martyrdom of the innocent Stephen. Then watch him, now Paul the Christian, papyrus and pen in hand, beloved friends in mind, writing, "Now abideth faith, hope, love, these three; and the greatest of these is love." That is the Way, and that is what it is to turn into the Way.

Of this Way the most amazing paradoxes may be predicated. It is a Way of strict narrowness, yet of marvelous abundance; of unending sacrifice, yet of infinite reward; of dying, yet of living — which is measured of its correspondence to the secrets of life. It is like Joyce Kilmer's Road:

"It's a rough road and a steep road and it stretches
broad and far,
But it leads at last to a golden town where golden
houses are."

"I am the Way." The Way leads man to God and men to God's Kingdom. Surely if we have aught of either daring or wistfulness we will turn into this Way. Daring would lead us here, for here is the realm of today's high adventure. Through western mountains wind two trails: one leads by low valleys, the other dares high passes. The traveler took the high way, and wrote, "It is more dangerous, but more beautiful. Life is like that." Kipling pictured "The Explorer" obeying the imperative, "Something lost behind the Ranges. Lost and waiting for you. Go!" Today with continents mapped and the bulwarks of the poles surmounted, the challenge is to the heights of the

spiritual Way. Or, again, wistfulness, born of fruitless trial of all other ways, would turn us here to the Way. The Way is essentially neither remote nor complex. The more recondite explorations of the universe are apt to leave the depths of human character untouched and unsatisfied. Worn out, we turn gratefully to the near Way.

Here is the Way. And we should turn into the Way.

2. "I Am . . . the Truth."

Audacious, yet inevitable is the Christian declaration about Jesus: audacious, for it puts Him in the realm of the Highest; inevitable, for His demand upon the mind is for nothing less. When Peter said, "Thou art the Christ," it was his old fearlessness that spoke, for the multitudes stood aloof; yet, too, it was his genuine heart that answered, for the moral majesty of his Master gripped him. The Fathers in their utterances, the Councils in their Creeds, dared, yet were constrained, to describe Jesus in terms of the highest categories religion and philosophy knew; yea, they would have felt themselves traitors to Him to do less. The forms, outworn for us perchance, do not matter so much; the common attitude, which saw Jesus in the very place of the Supreme, does matter. It is a tremendous thing for us to say, as we do, that Jesus is the expression in a human life of the character and purpose of God. Yet who can escape this conviction? Who can unashamedly compare himself or any man with Him? Who can deny that it was in the Spirit of God that He went about doing good, that it was the Heart of the universe that suffered at Golgotha? The response of the mind agrees with the testimony of Jesus that He was the Son sent of the Father. Then, if Jesus be the "Son" of God, truly He is the Truth. He is the Truth of life and the universe, the Truth incarnate.

One of the most revealing and tragic pictures history has painted is that where Jesus, mocked and at trial, stands before Pilate. Jesus bears witness to His heavenly truth. Pilate rejoins, "What is truth?" and turns away. The world has made him blind. Pilate was king and Jesus was prisoner, but Jesus was nobly royal and Pilate was pitifully miserable. If ever God's Truth was in a person, it was the Person at whom Pilate that day laughed and sent to death. Poor Pilate!

"What is truth?" It was a careless, disillusioned, cynical, hopeless ejaculation. But once Pilate must have asked the question in earnestness. And sometime everyone questions and wants to know, "What is truth?" The truth we need most is God. It has been so through the centuries, whether we glimpse the need, in the Upanishad of Ajatasatru of Benares, who speaks of "The Inseparable Companion;" or in the words of Ikhnaton of Egypt: "There is no poverty for him who hath set Thee in his heart . . . When Thou bringest life to men's hearts by Thy beauty, there is indeed life!" or in the saying of Augustine: *Fecisti nos ad te et inquietum est cor nostrum, donec requiescat in te* ("Thou hast made us for Thyself and restless is our heart until it rests in Thee"). It is so today.

When we tame the lightnings, or ride the winds, or weigh the stars, yet do we want to know if there be an eternal refuge for the radiant human personality for which a world of merely *things* is a dreary prison-house. When we dare highly, we seek guarantee that the ultimate sanction of the universe champions righteousness. When we toil humbly we desire the knowledge of the heavenly Father who cares. Ere we come to the Cross' cry, "Why hast Thou forsaken me?" we crave the confidence that thereafter the clouds will break to permit the final, "Father into Thy hands I commend my spirit." A good God is the Truth we long for.

Now if Jesus be the Truth about God, how infinitely appealing is that Truth! God's crown, too, must be of thorns. Ultimate reality must be sacrificial and compassionate. Jesus would have helped callous Pilate. Jesus was gracious to a dying brigand. Such attitudes were constantly the explication of His reiterated teaching concerning the good heavenly Father. Too, Jesus was righteous, sternly so, sinners must have felt. Men willfully wrong, saw in Him "how awful goodness is," and came to realize the sheer seriousness of His parables of Judgment. And God must be like that, righteous. Holy, helping Love, this is God whose character and purpose are in Jesus' life.

"I am the Truth." Ah, then, trust Him. Faith is the venture which stakes all in loyalty to Him. He has the right to command my life. He may lead me where He will, in daily toil here or distant work there. I owe Him gratitude and service. I can trust Him forever. He cares for me and is able to take care of me. He is the Rock upon which life's structure may be founded. Storms may be fearful, they shall be impotent.

This Truth is validated in experience, which is good American pragmatism. Martyr death, untold persecution, tremendous toil, continuous weakness, stark tragedy, the things which otherwise would break men's hearts, do not shatter faith. Faith believes that "to them that love God all things work together for good," faith believes that "It is better farther on!" and faith finds it so. Sir Harry Lauder, in the tragic war-loss of his son, said to a friend, "When a man comes to a thing like this, there are just three ways out of it. There is drink, there is despair, and there is God; and by His grace, it's God for me." And God was sufficient. The Father who calls us in His Son does not desert us.

Here is the Truth. And we should trust the Truth.

3. "I Am . . . the Life."

This is the most incontrovertible point of all. Jesus lived *the Life*. The world agrees on this, if on anything. When we perused the Gospels we were touched by the charm of a wonderful Life. Jesus' power and purity, helpfulness and authority were utterly appealing. When we studied the wider history of the world the character of Jesus, far from being submerged among the many, emerged as greater in comparison with the great.

He, preeminently, gave Himself wholly unselfish and permanently enriched all humanity. When we laboriously investigated the details of the lives of those revered in other religions Jesus still stood alone. His certainty, filial consciousness, unspotted life, were unique. In H. G. Wells' list of the half-dozen great of all time — Jesus, the Buddha, Aristotle, Asoka, Roger Bacon, Lincoln — Jesus is the only flawless, ideal One. The Buddha got lost and wandered far ere he found the Enlightenment; Jesus never betrayed doubt and fear. Asoka belongs to a country, India; Aristotle and Bacon to a field, philosophy and science; Jesus touches all the world and all life. Lincoln prayed, bowing as a child who could trust a Father; Jesus prayed, uniquely the Son, His words "My Father" all unshared. Jesus should not merely head the list of the great; He stands alone. The verdict of the centuries has authority, and it pronounces Jesus unique. Among men He is *the Man*, among lives He lived *the Life*.

Volumes have been written to depict the inescapable glory of it. From the gospels we may select a few typical thoughts. Jesus was without sin. While in view of the temptation in the wilderness and the travail in Gethsemane we should not say *non potuit peccare* ("He was not able to sin"), as though of an automaton; we must say *potuit non peccare* ("He was able not to sin"). Saints have written their Confessions and accounted themselves the chief of sinners and prophets have admitted themselves contaminated with the sin they condemned but He who was most saintly in His repugnance for sin and most prophetic in His condemnation of it betrayed no conscience of guilt nor spoke word of confession. *Potuit non peccare* ("He was able not to sin"). The positive statement does less injustice than the negative to the magnitude of His character. It is a superlative achievement, the unparalleled triumph of unparalleled, though not unassailed, goodness. Other positive statements are in order. Not only in words but in life He portrayed The Ideal Character, lowly in spirit yet possessing the very kingdom of the heavens, mourning yet comforted with the peace of God, meek, desiring righteousness above all else, merciful, pure in heart, a maker of peace, stamped with the mark of the persecuted but that for the sake of righteousness. Incisive in thought, fearless in word, daring in action, compassionate in nature, simple in life, steadfast unto death in purpose, He went about doing good. Children loved Him and men and women followed Him. The glory of it was that He lived humbly among the humble but so radiantly as to transfigure all with divine significance. As Pascal put it, *Il est bien venu avec l'eclat de son ordre* ("He has indeed come with the glory of His own order").

Such a life is at once our despair and our assurance. Even the best of us are by it constantly shamed, the while we are, as constantly, inspired. And this is precisely what we need — despair and assurance, surrender and resolution. An ill-advised evolutionary optimism easily supposes that inevitable progress is the law of life. As a matter

of fact retrogression is as real as progression, devolution as evolution. Until the facile optimism is tinged by a bit of realistic despair we are loathe to accept the dictum, "Except one be born anew (or, from above), he cannot see the kingdom of God." The honest recognition that life unaided does not reach the heights where Jesus was, may bring us to the honest humility where in absolute surrender to the will of God we find the turning point of character. But also, even as really, we need the assurance that the potentialities of nobility are in humanity. Easily, experience brings disillusionment and cynicism. In steadfast vision of the actual life of Jesus may be born the resolution which unwaveringly guides the attainment "unto the measure of the stature of the fullness of Christ."

One humbly surrendered and strongly resolved may share *the Life*. "I am the Life." Jesus belongs not just to the past but also to the present; He lived and He lives. The Resurrection and the accompanying transformation of the disciples is guarantee of this. Beyond Easter stands Pentecost. Pentecost says that the risen Life is shareable with all. Jesus had spoken, not troubling too much with minute differentiations, of the Holy Spirit in whose coming He Himself and His Father would return to abide forever with believers. So now forevermore the Life is free for whosoever will. Once "tongues as of fire" sat on men's heads, thereafter forever tongues as of fire dwelt in their hearts. The fire of the Spirit may kindle answering fire in our hearts, and abide, a perpetual presence and passion. Jesus promised, "I am with you always." David Livingstone was alone in the heart of Africa, in the direst peril of his ten years

in the Dark Continent. At last he was afraid. Should he flee away by night to safety? In hand he held his open New Testament. His finger was pointing to the oft read and ever hungrily read passage, "Go ye . . . and lo I am with you always, even unto the end of the world." Then Livingstone spoke, "It is the word of a Gentleman of the most strict and sacred honor, so there's an end to it!" And Livingstone stayed in Africa, alone, yet not alone. At last, body wracked with fever, far in the interior, death overtook him. In his shelter, during the night, he died, alone on his knees. On his knees in prayer? Ah, then, not alone. "I am with you always." The Life lives on, shareable forever.

Here is *the Life*. And we should share it.

* * *

Way, Truth and Life, Teacher, God and Man—this is Jesus. What shall we do about Jesus? We should turn into the Way, trust the Truth, share the Life.

Almost unwittingly, we have been echoing the cry of the multitude of the day of Pentecost, "Brethren, what shall we do?" That day the answer was, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gift of the Holy Spirit." And this is the eternal, commanding, promising invitation of Christ's Church. To turn into the Way—repentance is this; to trust the Truth—baptism marks this; to share the Life—the gift of the Holy Spirit means this. So, having echoed the eternal question, we echo too in His name the eternal invitation—valid today, and today urgent.

Christian Service in the Church

Evening, December 14, Third Sunday in Advent.

The Rev. G. S. Lackland, M. E. Church, Meadville, Pennsylvania.

"Lord, what wilt thou have me to do." Acts 9:6.

Unemployment means infinitely more than men out of work. It spells decrease in purchasing power, which in turn increases industrial paralysis. In the spiritual world, a similar relationship exists between service and devotion. One simply cannot follow Jesus and be inactive.

1. The Religion of Jesus is One of Service.

Jesus was no idle ascetic. His prayer life grew out of concrete situations. He was sensitive to human needs. His love for God was expressed in service to God's children. His life was infinitely one of deed rather than of word.

Dr. Fosdick rightly suggests the following verse of Tagore as a portrait of the Master:

"Here is Thy footstool and here rest Thy feet, where live the poorest and lowliest and lost.

"When I try to bow to Thee, my obeisance cannot reach down to the depth where Thy feet rest among the poorest and lowliest and lost.

"Pride can never approach to where Thou walkest in the clothes of the humble among the poorest and lowliest and lost.

"My heart can never find its way to where Thou keepest company with the companionless among the poorest, the lowliest and the lost."

In the broadest sense, the following of Jesus means identifying one's life with the sinful, the weak, the handicapped and the lifting of all to the level of God's family. This is our ideal for life service. This is the only type of vocational ethics, that can possibly survive.

Education is calling for more electives and for laboratory research. The reason is, that no education is worth much that does not call for self-expression and definite research.

Too much religion has been insulated. It has been physically preserved from definite activities. The Church's devotions are usually far removed from Kingdom needs. Mystics frequently remain content with their inner rapture. The real facts, however, prove that religion is like electricity—there can be no genuine empowerment, where there is not an outlet.

A Lecture Bureau recently explained the type of lecturer demanded today. "What has he done?"

is the all important test. Folks flock to hear Byrd, Grenfell, Jane Addams, and hosts of others, who have achieved definite service. They are not so ready to listen to the arm chair philosopher.

"That is one of the strongest Churches I was ever privileged to see," said a travelling man the other day. "They don't leave the growth of the Church to the pastor. They have a group of fifty men meeting with him each week for personal work. The strangers and new-comers are carefully visited. Seldom a Sunday goes by without accessions. The finance committee is doing more than securing pledges and payments. They are steadily enlarging the number of tithers! The ushers are more than attendants! They are spiritual prospectors! They discover, welcome and make the stranger part of the Church family. A dozen men are engaged in boy's work. The Women's Departments team with social service projects. They literally mother a community! Scores are preparing for a larger program of Religious Education. Needless to say the Church fairly swarms with boys and girls and young people!"

"Contrast this with a picture of another Church where a few discouraged officials are asking for a change of pastors and pleading for one who will draw a crowd.

Which of the twain think you is nearest the ideals of Jesus?"

"Real Churches are made by folks unafraid,
Who look not upon duty with dread;
Where everyone works and nobody shirks
You can raise e'en a Church from the dead.
And if, while you're hustling to help yourself,
You will help your neighbor too,
Your Church will become, what you want it to be,
For your Church is a multiplied you."

The best gift Jesus gave the world was Himself. The finest gift we can offer God as proof of our loving loyalty is our personal service.

2. The Church Fails When Its Membership Does Not Serve.

Bishop Herbert Welch recently made the statement that a large percentage of Church membership could be dropped without noticeable difference. It has been estimated that not over one-third of the average membership is present on a given Sunday at the Church Services.

Some years ago Dr. A. B. Curran, then Pastor of the First Methodist Church of Charles City, asked for a Service Contribution from his membership. He passed out a form and asked them to indicate the service they would perform to build their Church. The majority indicated that they would be willing to attend one service. About twenty-five per cent agreed to attend two services. Ten per cent volunteered to attend the Mid-Week Service. Three per cent were willing to call upon sick and strangers. He inserted a joker in the form: "I will notify my pastor of sick and strangers whom he should visit." Over one hundred members indicated they would be happy to do this. Like true bleacherites, they were willing to serve the Lord in an advisory capacity.

During the Centenary Campaign 704,000 Methodists indicated they would be willing to

pray for World Redemption. 259,000 agreed to give one-tenth of their income. Only 35,000 were willing to make World Service a matter of Life Service.

Is it not a fact that some of the most intellectual Church members really use little talent in the service of their Church? If our Churches are so unimportant or impotent as to cease to challenge for service, would it not be better to cease the farce or effect a revolution? If however the Church constitutes the most telling rebuke to evil and offers the highest scale of values, ought we not to give to its service a major share of our time and talent? Often this situation is the fault of the Church itself. Its program does not offer an appealing field for service.

Yet where can the teacher accomplish more than in Religious Education? Where is there a finer culture or discipline, than to discover a Christian Way in all human relationships? Where, for the time and effort expended, can you achieve more than to take a group of adolescents and lead them to Jesus and to Christian Service. Does Service Club work offer a larger field than the Adult Bible Class? Can you think of a larger task than making the task than making the Church a Christian environment for the youth of a Community? This is not easy work but certainly the enthronement of Jesus in the abolition of poverty, war and class and race prejudice ought to be enough to call for our best.

In the light of the eternal importance of Religious Service, how petty are the alibis we offer. *Overwork*—"I have blood pressure and my nerves are in serious condition." These same folks seem to be the life of the party at 2:00 a.m.!

Possibly we need to organize a type of "quitting meeting" like Sam Jones used to conduct. One after another they arose and renounced some bad habit, profanity, drink, smoking, hot temper, etc. Finally a plain spoken sister arose and said: "I'm going to quit doing nothing for Christ." Such a resolution might transform most Churches!

If the Religion of the Lord Jesus Christ is our supreme and first loyalty, let us face facts realistically! How much time have we given to Him? Many of us will see our image in the Negro who was so impressed with a tithing sermon, he set aside one-tenth of his corn and potato patch for the Lord. A few months later, a friend saw sections of the field overgrown with weeds. He explained, "Oh dat's de Lord's part!" How untouched a picture it is of His day, time, talent and service!

Unemployed Christians are not happy. An observer was watching a potter as he shaped a vessel upon his wheel. It was a foot-powered machine. "Does not that foot you use get very tired?" he was asked. "No, it is the one I do not use," was his reply. Verily a pulling horse does not kick, but also a kicking horse does not pull. Happy folks are usually busy ones. One's returns from the Church are usually proportioned by one's efforts. The lovers of the Church are the workers there in.

3. Service as the Expression of Our Devotion.

A youth may well seek to put into language his affection. It is not good practice to cease one's endearments after marriage. There come, however, times when love can only be adequately told in deed. An idle Church, despite sincere worship or eloquent sermon, is rather a sad commentary on Christian loyalty. One can hear the Master sadly inquire: "Why call ye me Lord, and do not the things I say?"

Some years ago an adult Bible Class teacher called on the pastor to offer the men of the class a worthwhile and challenging task. He responded with the following:

"Fifty men giving one night per week in personal work could win three hundred souls per year to Christ."

"Ten men who were willing to study stewardship and tithe could secure three hundred tithers and solve all our financial problems."

"Ten men, who would sit down and agree to keep fifty men working in recreational activities, education work, publicity and social service could increase our Men's Class to an average attendance of three hundred men."

"Five men giving Sunday morning and one evening per week could win one hundred teenage boys to the Christian life."

"Fifteen men could increase our Sunday Evening Service attendance until there would be Standing Room Only."

"Ten men could bring five hundred men and women into our Community College and Open Forum and double their outlook and efficiency for life."

"Seven men could make it impossible for an honest man to be out of work in a Church as large as Stone Church."

"Eight men in earnest could organize the Men's Classes of our City for Christian Citizenship so that the bootleggers and gamblers in town would have to move elsewhere or reform."

Do these objectives seem low? If so why not work out higher ones for your Church and then give your life to seeing them realized.

One cannot help but appreciate the testimony of the Converted Cowboy who said, "I don't serenade Jim, I look after the herd. I'm going to serve Christ that way!"

"I never knew a business man to succeed, who did not work and work hard," testified one of our National leaders recently. This surely should be true of Kingdom business! One is thrilled to read of a banker 70 years of age, who when converted in four years spoke in 180 churches and won 634 to the Master. A church was transformed in Syracuse by a doctor who refused to go south one winter, and gave all his leisure time to doing effective personal work.

One cannot look at Jesus and offer perfunctory time or service. He gave His all! The graves of the French soldiers in the World War were marked by a number. An American negro stood looking at one. He finally burst forth: "Ah don't know yo' name . . . I'm ovah heah to take yo' place . . . I've got yo' number — I'm V-673." The place of the Master and scores of loyal church workers who have passed to their reward, confront us with a record of loyal, tireless service. Shall we respond to them and Him "I'll take your place, by the help of God?"

The Reality of God

Morning, December 21, Fourth Sunday in Advent.

The Rev. John P. Jockinson, First Congregational Church, Manhattan, Kansas.

"Oh, that I knew where I might find Him!" Jo 23:3.

The peace, prosperity and happiness of Job had suddenly turned to desolation. His flocks and herds were destroyed; his servants slain by the sword; his sons and daughters were killed; he himself was afflicted by malignant boils. Taunted by his wife for his faith in God, accused of sin and false pride by his closest friends, Job, maintaining his innocence and refusing to deny his God, cried out:

"Oh, that I knew where I might find Him!"

If a man could only be sure of a spiritual reality in which he lives, moves and has his being, then life would have a deeper meaning. For without God, our efforts seem insignificant, our lives so meaningless and all endeavor toward individual and social betterment so futile. Like the youth who, when confronted by a great moral crisis, exclaimed, "If I were sure of God, the fight would be worthwhile!"

But the tragedy of our present age is that there are so many for whom God has become a vague myth or an imaginary uncertainty. Sir Philip Gibbs, the world's greatest war correspondent, has written, "The tragedy of the world today is that it has no great, commanding conception, no world feeling, no faith, to give unity and coherence to life. The Middle Ages had a common mind, a common conviction, and went on mighty crusades. But today, classes, sects, nations, fall apart, or struggle in confusion, like ignorant armies that fight in the night, that it might be fulfilled which was said of old, 'They perish for lack of vision.'" The result is our narrow nationalism and our petty sectarianism, which have made us so impotent in dealing with moral, social, economic and political problems. For where there is no great, unifying faith in God, there is no commanding purpose to give us direction and motive power.

1. The Mechanistic View.

Take, for example, the mechanistic view of our universe. Is it any wonder that men like to think of life as mechanistic when so much of our work is done by machinery? Even our world moves according to certain well-defined laws that remind

us of a perfect machine. There are those who sincerely believe and teach that every form of life can be explained in mechanistic terms. It is not from within that man develops, but outward stimuli produce habits and intelligence! Mind, will, purpose and ideals have no power of control or direction, but our conduct results from reactions to outward stimuli! God is ruled out of the universe. Life is only an accident with no permanent significance or destiny.

Even our world is more than a mechanism. There is spiritual meaning and reality back of it. One hundred and thirty years ago there lived a great preacher and scholar by the name of William Paley. His argument, recast into modern language, is as cogent as ever. "In crossing a heath," he says, "I strike my toe against a watch. I pick it up and note that it consists of a complicated arrangement of wheels, springs, jewels and balances, all neatly combined in a case and covered with a crystal. On closer examination I discover that every tiny bit of the mechanism is performing to a definite schedule, and each part is so related to every other part that the hands are moved about the dial according to a dependable and unvarying routine. Having not seen the watch made, I conclude that the watch had no maker, that out of the bowels of the earth came forth iron and gold, and the elements of glass, that they refined themselves into springs and wheels and a crystal and assembled themselves into this case, wound themselves up and started to tick. I show you the watch, and tell you the story, and you tell me that I am a fool. You say that my story violates reason; that the very existence of the watch is positive proof of the pre-existence of a watchmaker with a creative mind and imagination."

"And yet," says Paley, "I show you a far more intricate mechanism, a watch whose parts are planets and stars, suspended in limitless space, moving in unvarying orbits, each adjusted to all the others and so contrived that tides rise and fall, seasons rotate, crops appear and are harvested, and snows cover the earth in winter — and when I show you all this you say, 'It is a mystery beyond our understanding.' It must simply have happened. It is the result of a collocation of accidents!"

In this intricate universe, subject to law and order, with its protons and electrons varying all the way from one to 92 in perfect order, with four of them positively announced by science but still and undiscovered, who can fathom the marvel and mystery of our world and not exclaim with Huxley that there must be an Intelligence back of all creation? Heart and reason together would impel us into a belief in a creative, spiritual power.

Dr. Milligan, the great physicist, says, "If you think strongly enough you will be forced by science to a belief in God . . . for the most important thing in the world is belief in moral and spiritual values — a belief that there is significance and meaning to life, a belief that we are going somewhere!" The reason, he says, men and women are willing to die for causes is because they "believe there is a world order, that their services and

sacrifices are going to contribute towards its development — in short because they *believe in God!*"

2. The Humanistic View.

There is a school of thought which is offering us a depersonalized God. Such a God is reduced to the ideal impulses of the human race. We call it the humanistic view of God. The ideal of a God such as Franklin described as "powerful goodness" is lost in such a philosophy. Man is reduced to "organized dust going it blind" in a universe without meaning or destiny.

But we have already found that the world has spiritual significance. If that be true of the world, why should it not also be true of man? He may seem foolish and sinful. But we should judge him not when he is at his worst, but when he is at his best. When you reach the citadel of a man's heart, you are treading on holy ground. In his highest moments man is a lover of truth, goodness and beauty, and he can never be satisfied with anything less. He is always carrying a ladder about with him, trying to climb higher. Dr. Newton has said, "The artist in his art, the poet in his song, the singer in his music, the dreamer in his vision, the philosopher in his search for truth, the scientist in his search for principles, all are, seekers for the spiritual." Man is never satisfied. Give him the glory of imperfection going on towards perfection! Man is restless until he finds his life in the Eternal!

If both our universe and man are fundamentally spiritual, how can we possibly think any less of that ultimate Reality which is back of our universe? Behind that which we see, touch and handle there is a deeper there is a deeper Reality which we cannot define but which we know must be there. We have never seen electricity, and yet we have seen its manifestations and we have experienced something of its power. God is like electricity; no man has seen God but he has experienced him. God is that eternal principle, that vital urge in all life manifested in Law, Order, Love, Truth, Goodness and Beauty. And it is impossible to think of this ultimate deepest Reality as less than we are.

"Is God personal?" asks President Coffin. "I prefer to put it that he has personal relations with us. Personality is the loftiest product of the world's evolution, and it would be degrading to put God into sub-personal terms. We do not wish to lower God to our level, or restrict him within our limitations; our personality, as we know it, is embryonic. We men are tadpoles of persons, and God is infinitely more than we are."

3. God as an Experience.

But in the final analysis, who by reasoning can find out God? Men lived and died by faith in God long before logic was invented. Faith in God is an experience. Principal L. P. Jacks, commenting on Carlyle's frequent question, which he says every man must answer, "Wilt thou be a hero or a coward?" says, "Religion is a power which develops a hero at the expense of the coward. Thence forward a man's reason becomes the organ of the new spirit that is in him, no longer to be

fettered to the self-center. Faith is nothing else than *reason grown courageous, reason raised to the highest power, expanded to the widest vision,*" reaching out toward God.

You may not by reasoning find out God, but you can live His kind of a life, and thus come into the deepest experience of His reality. God and man toiling together for the perfect end of the kingdom "out on the plain, where Honor has the world to gain."

It was on Christmas even, 1918, in the Argonne. As an army chaplain I had just held services for the boys of the third battalion eight kilometers from regimental headquarters. They came in by companies, each having a special service, with Christmas music and a message about the babe in the manger. After receiving their gifts, the boys went back to their billets, with joy in their hearts and a song of cheer on their lips. Late at night I trudged over the steep, slippery divide back to regimental headquarters to hold another Christmas service in the morning. When I reached the top of the hill I stopped a moment for rest. A light snow had fallen, covering the whole earth, its crystal white lending a realistic touch to yuletide memories. The sky had cleared and the stars

shone, the same stars which shone in the homeland. Did the folks at home think of the boys over there? Did the father remember them in his prayers, and did he draw the chairs a little closer that the absent one might not be missed so keenly? My heart was sad and lonely. Then a soft wind rustled through the oak leaves ladden with snow, arousing me from my reverie; and then all was still again. Below the villagers were sleeping, no longer in fear, but in restful, quiet sleep. No more the roar of artillery, the crack of rifles, the whirr of bullets, the screeching and bursting of shells; no more the liquid fire, the mustard gas, the entangled, torturing barbed wire, the oozing mud, the screams of men, the cries of officers, or the terrible scourge of war! No, the world was wrapped in *holy, beneficent silence*. Peace encircled the whole earth. The stars drew near. God was here and the voices of the Spirit sang, "Peace on earth, goodwill toward men." And there was a whisper, "Be still, and know that I am God." "Oh, that I knew where I might find him!" "He is near thee, in thy heart, in thy mouth, in whom you live, move and have your being." "And the spirit and bride say, Come. And he that heareth let him say, Come. And he that is athirst, let him come: He that will, let him take of the water of life freely."

Salvation by the Son of Man

Evening, December 21, Fourth Sunday in Advent.

The Rev. Warren P. Waldo, Waterbury Center, Vermont.

"For the Son of Man came to seek and to save that which was lost." Luke 19:10.

We who habitually attend church have little doubt about the fact that salvation comes to us through Jesus Christ. But have we thought of the fact that he brings this salvation through his manhood more than through his Godhood? God could save us by a wonderful and extraordinary show of his power. But He does not. Rather, he saves us by means of a man, a man like unto ourselves, loving the things we love, tempted as we are tempted, living life as it is lived by common man.

Through all the centuries the church has held to the essential humanity of Jesus. As a doctrine very full of comfort and hope, it has been handed down from father to son, that we are saved by the humanity of Jesus—"God sending his own son in the likeness of sinful flesh." Let us look, then, once more at the Son of man as Luke has pictured him for us, and let us rejoice in so great a salvation.

For some reason Luke, more than the other Gospel writers, emphasizes the fact that Jesus is the Son of man. It is Jesus' favorite name for himself. While he is continually calling himself by the title, Son of man, he never calls himself Messiah. Only once does he speak of himself as Lord. That is when he sends his disciples for the colt on which he is to ride into Jerusalem. With Jesus it is always "the Son of man," purposely keeping before his hearers the fact of his humanity. "The

Son of man came to seek and to save that which was lost."

When we look at the life of Jesus from the human point of view we find him indeed very much of a man, but none the less divine. We may call him a man among men. This is not to make him one with a bunch of street-corner loafers, nor yet one of that hail-fellow-well-met variety who is always ready to tell a racy story and to take a pull at hip-pocket flasks. No one has ever discovered these occupations to be especially manifold. When we say that Jesus was a man among men, we mean simply that he fitted very enjoyably into the society of mankind. He enjoyed social functions, and other people enjoyed his society. He was the opposite of a religious recluse. He was not of that variety who spend most of their time thinking out theories by which people should live, never putting them to the test of actual life. Such an one, when he comes from his room, is mouldy with thought, and fails to fit in. Jesus always fitted. He was invited to a wedding. Time and again he was invited to partake of a meal in the house of a friend or acquaintance. True, some of these invitations were given because of curiosity; but many were given in pure friendship and love. Nor do we find Jesus to be the religious fanatic that we find in John the Baptist. Because of John's life in the wilderness, his rough clothes, his hermits food, the Jews said he had a demon. But because Jesus lived the normal life of men, dressing as others dressed, eating as others ate, enjoying the society of common folk, even those who were in the position of social out-cast, he was scorned by the Scribes and Pharisees. They

called him a "wine-bibber." We would say, "drunkard." It is plain that they exaggerated, but even their excess shows us that Jesus liked good comradeship. He loved and was loved in pure human friendship.

Another element which shows his humanity is his apparent lack of any inherent power with which to perform his great works. John reports him as saying, "I can of myself do nothing; as I hear, I judge; and my judgment is righteous; because I seek not mine own will, but the will of him that sent me" (John 5:30). How did Jesus hear? How did he learn the will of that other one who had sent him? Through prayer. Jesus was tremendously dependent upon prayer for his power. At the end of a day of constant healing and teaching we find him going aside to pray. Frequently he arises early in the morning and goes out into a desert place to pray. He needs these moments for his work. He goes apart, away from his friends into the desert away from things—in the early morning before the day awakes with its multitude of noises. In such surroundings he can give his undivided attention to communion with God. It is here that he finds refreshment after the day's work; it is here that he receives power for that which the approaching day is to bring. We are told of one instance when he spent the entire night in prayer. In the morning people began to search him out. All day they crowded around him with their sick, and "power came forth from him, and he healed them all."

Besides these occasions when he depended upon prayer for strength in his daily tasks, we find him facing the great moments of life through courage gained in communion with the Heavenly Father. At the end of his temptation in the wilderness we are told that angels came and ministered unto him. Are we to think that he had not communed with God throughout that whole forty days? While he was thinking through the course of his life he was also in close fellowship with the Father of us all. It was from him that Jesus received the power to resist the temptations that the Devil placed before him. At the other end of his life we find him again dependent upon God for strength with which to "carry through." He found it impossible to face the approaching agony of soul and body by himself. He had neither the courage nor the strength. His friends were helpless to do anything for him because they failed fully to understand and appreciate his purpose. When Peter tried to dissuade him, saying that no man should hurt him, Jesus had to tell good old Peter that he smacked more of the things of the Devil than of God. Being thus alone in understanding and spirit, Jesus went again to God, to his heavenly Father, and in fellowship with him received the strength and courage to fulfill the work that had been started. Jesus' manhood is thus revealed in his constant dependence upon an outside power for the harder and more important things in his life.

Further evidences of the humanity of Jesus are found in his work of healing sick persons. Careful examination of specific instances show two distinct elements entering into almost every case. In the

first place we find Jesus exhibiting an overwhelming desire to make the sick person well. Time and again we are told that he had compassion on the supplicant. It was an intense pity and sympathy that would not be denied. We notice quickly that there was never any wholesale healing, but that each case was the healing of a particular individual. Jesus saw in each a distinct personality, and it was to bring out this personality to its fullest development, to give it life to the full, that he healed. Jesus seemed to give himself completely to the sick person before him in each case that we have record of. It thus appears that it was a very personal matter with him.

The second element that we must notice is that each healing required faith on the part of the person healed or of him who asked. The response of the Master was always because of the faith shown by the person coming to him. In the one or two instances of healing when Jesus took no apparent action in the matter, such as the woman with the issue of blood, there was still required faith on the part of the woman. With Jesus it is over and over again, "Thy faith hath made thee whole."

Can we say that it was impossible for Jesus to heal without one or both of these two very human elements entering into every case? It is not an unheard of thing to find even the most skilled modern physician baffled by the severe illness of a person who has no desire to be made well. A doctor may do all in his power, and yet because there is no desire in the patient for health in the healing ministrations fail. So once more Jesus is revealed to us in his very humanity.

It is by this very human personality, then, that we are saved, rather than by any supernatural being injected into the world by a God who would in that case be less than the heavenly Father whom we have come to know through his only begotten Son Jesus Christ, the Son of Man. And the glorious thing about this salvation is that we, too, may possess like powers of saviourhood when we are fully saved to eternal life. We have exactly the same access to the power of God, prayer, that Jesus used. But we do not make use of it as we should. Prayer is, in the final analysis, the power that keeps us Christian. We discover our actions are sincerely Christian in exact proportion to the degree that prayer is linked with knowledge of what constitutes Christian action. More prayer, more real communion with God, with courage to face the issues of life as they would thus be revealed to us, would result in much less sin, less backsliding, and less cause for criticism of the world against the church.

Also we would find welling up in us a power to heal. This is not to say that we would be able to heal broken bones without a knowledge of anatomy and the proper way of setting and holding in place the fracture. Nor is it to say that we could heal sickness that is caused by poisons and germs getting into the human system. These all require proper medical treatment. But it is to say that there is a great field of human helpfulness that is,

sadly neglected, the mental life, where a sincere praying Christian with the resulting peacefulness of mind and life would do an untold amount of good. There came to a ministerial friend of mine a young girl in deep quandry and confusion of mind. Because this minister was a man of deep prayer, and knowledge of advanced psychology, he was able to lead the girl out of a state of mind that might readily have resulted in a permanent neurotic state. Late one Saturday night there came into the study of another minister a young girl member of his congregation. She seemed to have no especial reason for coming, but sat and talked as the hours went by. It was nearly midnight when she finally left, and still the minister did not know her real reason for coming, although he felt that somehow he had helped her over a most difficult place. Some days later the girl's mother came and thanked the minister for saving her daughter's life. The girl had been so discouraged and confused that Saturday night, that she had left the house with the intention of committing suicide. Something had led her to her pastor's study, where, under the influence of his kindly sympathy and apparent understanding she was set aright in the way of life. Such was the experience of this deeply prayerful man. A woman of great good sense, poise and calm once brought back to sanity a splendid young woman who had become insane. The girl's mother was a neurotic and did not understand her daughter's

life at all. With her continual nagging the girl was nearly frantic. She finally was on the verge of a complete breakdown when she was persuaded to live for a time with her aunt. This woman was able with her sympathy, wisdom, tact, and quietness of manner to bring the girl back to a normal state of mind.

Because such a power is open to every one of us who calls himself Christian, we can the better understand the saving power of Jesus, the Son of Man. We can the better understand that we are saved indeed by his manhood as much as by his Godhood. "The Son of man came to seek and to save that which was lost." This then is the man, Jesus of Nazareth, as we see him in his daily fellowship with his friends and neighbors, as we see him going to the heavenly Father for strength and power. And this is the salvation with which we are saved — a saving knowledge of the goodness of God; a belief in Jesus so strong that it shall lead us more and more to him; and a close communion with the heavenly Father that shall make us, also, saviours in our own place and time. Indeed, Tennyson has put it all into one short stanza:

"Thou seemest human and divine,
The highest, holiest manhood, Thou;
Our wills are ours, we know not how;
Our wills are ours to make them Thine."

The Christmas Present of the Ages

Christmas Day.

The Rev. W. S. Bowden, Christian Church, New Albany, Indiana.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The greatest gift that was ever made to anyone on this earth was God's gift of His Son. At this Christmas season may we have a new appreciation of this Gift of gifts as we consider the marvelous declaration of our text!

Our text is one of the gems of the Bible. It has been called "a star of the first magnitude." The fact stated in this verse is the basis of the Christian religion. No grander message has ever reached the ears of men.

About nineteen hundred years ago the Master Divine talked with a man by the name of Nicodemus, and the world ever since has been listening to the wonderful words which fell from His matchless lips. The words of our text are among those to which Nicodemus listened on that memorable night long ago. The glorious truth unfolded here has been balm for many a troubled heart, inspiration for many a tempest-tossed, discouraged soul, and music in man an ear during the receding centuries. It is today grasped with eagerness by millions of people.

Many themes are suggested by this great text. As we seek to give an appropriate Christmas mes-

sage upon God's Supreme Gift we shall concentrate our minds more especially upon these few words: "God . . . gave His . . . Son." If we rightly appreciate the gift of God's only begotten Son we'll cry out in the language of the apostle Paul: "Thanks be to God for His unspeakably precious Gift!" 2 Cor. 9:15 (*Weymouth*).

All the gifts of God are good; but there is one which, in its intrinsic value and the importance of its blessings, infinitely transcends them all, so that, without exaggeration, it is "unspeakable." That gift is Jesus Christ. C. H. Spurgeon once declared: "Other gifts may amaze us, but this overwhelms us. If the stream be fathomless who shall find a plummet wherewith to measure the fountain!"

At this season of the year we are recipients of gifts and busy making and presenting gifts. Yet we sometimes forget that God is the greatest giver of all. We sometimes forget the greatest gift as well as the greatest giver. We are to think of Jesus Christ as a *gift*. God did not put Jesus Christ up for sale. The gift is not to be withdrawn, for the gifts of God are without repentance. The Christ of God was not loaned, but given. "Unto us a Son is given."

An Unmerited Gift!

The recipients of this great gift were not worthy. The Psalmist asked: "What is man that Thou art mindful of him?" (Psa. 8:4). of the children of men it is written (Psa. 14:3), "They are all gone aside, they are altogether become filthy; there is

none that doeth good, no, not one." In the book of Isaiah (64:6) it is written: "But we all are as an unclean thing, and all our righteousness is as filthy rags," and Paul, after quoting these passages, adds (Rom. 3:13-18), "There is no fear of God before their eyes."

There was nothing in man to merit this great gift. This gift was to man, not in a state of allegiance and innocence, but of rebellion and apostasy. When we truly grasp the fact that mankind had done nothing to merit this wonderful Bethlehem gift the value of the gift is more clearly perceived.

A Voluntary Gift!

People sometimes give to others because others have given to them. Not only did the loving Father voluntarily give this supreme gift, but we hear Jesus Christ saying: "I lay down my life; I lay it down of myself." Paul emphasizes the thought in such statements as these: "Who gave Himself for our sins." "Who gave Himself a ransom for all." "Who loved me and gave Himself for me." "Who gave Himself that He might redeem us from all iniquity." "Christ loved the church and gave Himself for it." We commend highly the husband, the wife, the child, and the friends who give themselves in their entire nature and lives as gifts to those whom they love. Unselfish devotion secures the commendation of mankind. A consideration of the life of Jesus impresses us with the thought of His wonderful devotion to the unworthy and helpless.

A Precious Gift

"He gave Himself." "Unto you therefore who believe He is precious." He is the "Bright and Morning Star," "the Rose of Sharon," "the Lily of the Valley," "the Chief among ten thousand," "the Altogether Lovely." This gift is so precious that it is "unspeakable." A due appreciation of this gift arouses within us feelings which are too big for expression. This precious gift is satisfying. The world does not satisfy; Christ satisfies. This gift is eternal, praise the Lord!

The gift is most costly. It is a vicarious gift. "God hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." He has borne our griefs and carried our sorrows. In the midst of giving and receiving of gifts let us bear in mind that the Heavenly Father gave the gift of His Son to be a sacrifice. A missionary gift! A sacrificial gift! An individual gift! He is proffered in completeness to every soul.

A Gift of Love!

"God so loved the world that He gave." Who can measure the depth of the love? "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). The story is told of a child who had been taught to think of God only as a stern judge. One day in her father's printing office she picked up a scrap of paper, and found on it these words, "God so loved the world that He gave —" The other words of the verse had been torn off. The girl had no idea of how

the whole verse read. What she did read was quite a revelation to her. She did not know what God gave, but it made her think of God in a new light to know that he had given something. It brought great joy to her heart.

We know the gift of God's love. We know why God gave His Son. Love and grace are two words very closely related. The gift of love is also the gift of grace.

'Tis Grace! 'Tis grace! 'Tis wonderful grace!
This great salvation brings;
The power of rising evil slays,
And reigns supreme within.

'Tis Grace! 'Tis grace! 'Tis wonderful grace!
Its streams are full and free;
And flowing now for all the race —
They even flow to me.

The Gift of Life!

"The gift of God is eternal life" (Rom. 6:23). "In Him was life" (John 1:4). "Whosoever believeth in Him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting life" (John 3:36). "I am come that they might have life" (John 10:10). Christ is the Bread of Life, the Water of Life, the Way of Life, the Resurrection and the Life. The gift of Jesus is the gift of life. Over and over again did Christ declare Himself to be the giver of life. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life." Thanks be unto God for His unspeakable gift of eternal life through Jesus Christ.

A Comprehensive Gift!

God's great Christmas gift comprehends all we need for time and for eternity. All spiritual blessings are in Christ. Whatever we need we find in Him. Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). The gift of Christ is the all inclusive gift. In Him is pardon, sonship, heirship, peace which passeth understanding, joy unspeakable and full of glory, victory over death, and life forevermore.

The sinner who refuses this unspeakable gift suffers an unspeakable loss. The one condition of receiving and enjoying this gift is faith. Oh, that we might more fully appreciate this comprehensive gift. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32.

How are we to show our appreciation for this Gift of gifts? By ministering to others and bringing joy to them in the name and in the spirit of the Christ. This story is told of a Roman prince. He had heard from the lips of a missionary the Christmas story, but he didn't want to give his heart to Jesus. On Christmas eve he sat in his fine dining room at a table laden with delicious food. As he was about to eat he heard a tap at the window. Looking up he saw the face of a beautiful child and a sweet voice said: "The Christ Child is hungry." The prince became very angry. He ordered his soldiers to drive the child away. The soldiers did as they were commanded. Then the prince took up his food, but it turned to ashes. A

second time he heard a rap. Looking up he saw again the face of the child and heard again the same voice saying, "The Christ Child is cold." This time the prince became more angry. He again ordered the soldiers to drive the child away. When they did so the prince began to shiver. He had his servants pile big logs on the fireplace. This did no good. The prince became colder and colder. It was freezing in the palace.

Then the prince realized that he had made a mistake. He sprang up and went out into the darkness to find the child. Wandering about the streets he passed a wretched hovel and heard the pitiful cry of little children. Opening the door he found a poor mother and five young children suffering. They had no food, no fuel, and were

scantly clad. He took pity on them; brought them to his palace; fed, clothed, and warmed them. Again he heard the tapping at the window. As he looked up he saw the face of the Child; and the sweet voice said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

Christmas is indeed a joyful day. Our hearts thrill with joy every time we hear the angelic announcement which came to the bewildered shepherds on the Judean hills the night that God's wonderful Gift to all the world came to Bethlehem: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." I say our hearts thrill with joy. Yes—but we are sometimes so occupied with other gifts that we forget God's Supreme Gift!

The Dayspring from on High

Morning, December 28, Sunday After Christmas.

**The Rev. C. E. Macartney, Presbyterian Church,
Pittsburgh, Pennsylvania.**

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us." Luke 1:78.

Men will travel far and spend a great deal of money in order to visit the home where a famous song was written. People in Pittsburgh make their pilgrimage to the home where the man wrote the immortal melodies which still sing themselves around the world, as haunting, plaintive, and melodious as ever, when each new popular air, after its brief day, has worn out its welcome. The house where Burns wrote his poems, or the house in the Bronx where Poe wrote his, or Dante his—these are places which attract people from all over the world. But what would we not give to stand beneath the roof of that lowly house in some nameless Judean village, the home of Zacharias the priest where was heard for the first time the music of those three great songs which are still echoing around the world at the Christmas season, and which constituted man's welcome to the Redeemer—the Beatitude of Elizabeth, as one mother-about-to-be greeted the other; the Magnificat of Mary, and the Benedictus of the old priest, Zacharias. This song was sung by Zacharias upon the birth of his son, John the Baptist. The dumbness which has sealed his mouth for nine months was lifted. His tongue was loosed, and he spake, praising God. In this song, Zacharias hails the work and ministry of his son John: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give the knowledge of salvation to His people, by the remission of their sin through the tender mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace."

The Scriptures give many names to the Son of God. He is called, "The Messiah," "The Redeemer," "The Saviour," "The Mediator," "The

Ancient of Days," "The Counsellor," "The Prince of Peace," "Alpha and Omega," "The Bright and Morning Star;" but none of these names, it seems to me, is quite so beautiful, or quite so instructive, as that which the old priest gave Him as he looked forward to His advent, "the dayspring from on high." What could be more gracious, tender, and irresistible than the dawn, the morning, the dayspring from on high? As the dawn comes after the darkness and blackness of the night, scattering its heavy shadows, so Christ came to the world like a dawning after a long and weary night.

The long night of waiting. In his song Zacharias spoke of the promise of salvation which had been spoken by the prophets "since the world began." How early man began to realize that there was a promise of something great in the future, and how soon they began to long for it, we cannot tell. What we do know is, that immediately after the fall of man there was the mysterious announcement that the seed of the woman should bruise the head of the serpent. It was a long wait and a long night from that first prediction of prophecy until the day dawned with Christ. Yet, as the physical day comes at the appointed hour, not a moment before, and not a moment later, so Christ came at the chosen and appointed hour in the fullness of time. In the fullness of time God sent forth His Son, born of a woman, to redeem them under the law, that they might receive the adoption of Sons. God does not act or speak extemporaneously. Sudden as are the manifestations of His purposes, and the enactment of His deeds, they are always the result of what had long been prepared for Him.

It had been a long wait; always too long for some, the lamp of whose faith flickered and went out ere the Bridegroom came. As the revolving light of the lighthouse at sea casts its beams through the darkness and across the stormy waste, so the lights of prophecy through the long night had flashed, gone out, and flashed again. Then the light seemed to fail. For four hundred years no voice was heard and no flash of prophecy illuminated the darkness. But that silence and darkness were the precursors of the music and the light

which, ere long, were to break upon the world. Suddenly, came the Light. The Dayspring from on high visited the earth. Many did not know who He was or what it meant. Those who had been so long accustomed to darkness did not comprehend the light. But the same miracle which through the ages, had kept always upon the earth a group of men who were waiting and watching for the coming of the Light, now enabled the chosen ones, like John, and devout old Simeon, and the octogenarian Anna, who had vowed not to leave the temple precincts until she had seen the Light — to recognize and bless the Light when it dawned. Simeon prayed, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, a light to lighten the Gentiles and the glory of thy people Israel." The old priest was content to die, because he knew that God had lighted in Christ for all the world, Jew and Gentile, a Light which would never be put out.

A recent book dealing with the life of Christ and the coming of Christianity has the beautiful, appropriate, all suggestive, and Scriptural title, "Dawn." What happened in the world when Christ came was nothing less than the dawning after the night. It was like the creation of light at the beginning, when light broke over the heaving chaos at the beginning. So Paul said of it, in his wonderful winged phrase, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It would be impossible to give in so few words such a complete and beautiful account of what Christ came to do, and what Christ has done, as that which we have in the words of Zacharias, how Christ came to give light to them that sit in darkness. The world is still a dark place, but not so dark as it was when Christ came. It was a cruel world into which Christ was born. Grim Herod, waiting to destroy the new-born King, is a true picture of the attitude of the world towards childhood. How different Christ has made the world by His coming could not be better expressed than in this fragment of a letter written June 17, 1 B.C., by Hilarion to his wife, Alis, concerning his own child, and concerning a babe about to be born to his daughter.

"Hilarion to Alis, his sister.

Many greetings — Be not distressed if at the general coming in I remain at Alexandria. I pray thee and beseech thee take care of the little child, and as soon as we receive wages, I will send them to thee. If — is delivered, if it be a male baby, let it live. If it be a female, expose it."

That awful Greek word, "ekbale," "cast out," "expose," is sufficient to measure the difference between the world with and without Christ.

It was a corrupt world, too, to which Christ came. The awful sketch of that world which Paul makes in the opening of his letter to the Romans cannot be an exaggeration, for what the apostle says is more than matched by the heathen writers themselves. It was a world without God and without hope. Seneca wrote of it, "The world is full of crimes and vices. There is an immense struggle

for iniquity. Innocence is not only rare, but nowhere." And Tacitus wrote, "We stand in the entrance of this cavern, but dare not enter it." Over this dark waste the Gospel of Christ scattered its light like the coming of the dawn after the blackness of the night.

He came, or was to come, Zacharias said, to guide our footsteps in the way of peace. He came to teach men how to live. Before Christ came, men neither forgave nor thought it honorable to forgive. The boasted felicity of Sulla was that none had done such kindness to his friends or such injury to his foes. Upon this night of hate broke the dawning of the message of forgiveness. In the noble paraphrase of Seeley in "Ecce Homo," "God said, Let there be light; and there was forgiveness."

Christ came to give light to them that sat in the shadow of death. The fine essays which Roman philosophers and sages, like Cicero, had written about immortality, it is clear, had little effect upon the life or expectation of the people. Here is one of the ordinary epitaphs or funeral inscriptions —

"Into nothing from nothing how quickly we go,
Once we were naught; now we are as we were.
I was not; I was; I am not; I care not."

Contrast that with what St. Paul could write to men and women at Thessalonica who were sitting in the shadow of death. "If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him. . . . Wherefore, comfort one another with these words." How true, therefore, the great saying of the New Testament that Christ hath abolished death and brought life and immortality to light through the Gospel. Men still die, and even at this Christmas season, no doubt, there are those who have been sitting in the shadow of death. But for them death is not the dark night that once it was. The great assurance of Jesus, and His own resurrection from the dead, are stars which light the night with the candles of a quenchless hope, until the day dawn and the Day Star arise in our hearts. John G. Paton, the great missionary whose advent in the South Seas brought the light of the Gospel to the benighted natives of the Hebrides, significantly christened the mission ship which was sent out to him, and in which he visited the different islands, "The Dayspring." Wherever Christianity has gone, it has been worthy of that great name given it before the birth of Christ, "The Dayspring from on high."

The world is still a dark place, and Satan is not through with it yet. But the light is here. It will never be put out. Yet there are lives and homes where the dayspring has not yet come. The day, dawning upon a ship-wrecked vessel, after the long hours of darkness, marks a wonderful change; and the light of the sun stealing into the room at morning where the sick man has wearily waited and watched for it, is a wonderful transformation. But in neither case can the dawning of the light compare with that change which comes over a

(Continued on page 328)

Illustrations

Pearls for Preachers

THE REV. WILLIAM J. HART, D.D.

WOULD MAKE A LOVELY CHRISTMAS

Mark 10:14. "The little children."

"What Christmas Means to Me" was the subject of an article by Mrs. Calvin Coolidge in December, 1929 (*The Delineator*). In this she related some experiences during her life in the White House at Washington. The closing incident told by her was this:

"Sometimes I went to visit the sick children in the hospital . . . Once some of the children and I had our pictures taken together and a little boy saw one of them in a newspaper. In it I was seated in front of a Christmas tree with a little boy on my lap. A little girl lay in bed beside us and many other children were gathered around. I was reading a Christmas story to them. One day the grandmother of the little boy who saw the picture told him that she was going to Washington and she thought perhaps she would see Mrs. Coolidge. Looking up at her he said, 'Grandmother, I wish you would take me to Washington so Mrs. Coolidge could hug me.'"

"I consider that one of the finest compliments ever paid me, and if on this Christmas I could gather around me all the little boys and girls to read them a story and give them a hug, I am sure it would be one of the very nicest Christmas times I ever had."

MEMORY TREES

Psa. 1:3. "A tree planted."

A Christmas-tree custom which, besides preserving the trees embodies a beautiful idea is described through KDKA by Mrs. J. T. Woodruff. She says:

"On the day before Christmas we all go out to the woods or to a nearby nursery. We find a suitable Christmas tree, have it dug, a ball of clay put around its roots, then burlap. We take it home and put it in a box in our living room. Santa Claus does the rest."

"On New Year's Day, with great ceremony, we plant our tree. We have never lost a tree. We know each one by some memory."—*The Classmate*.

CHRISTMAS COMMUNION

Luke 1:77. "To give knowledge of salvation unto his people by the remission of their sins."

Two postcards were written by Dr. Alexander Whyte from Switzerland to his wife on Christmas Day. These, found in his life by G. F. Barbour, read as follows:

"Christmas Morning.
"My first thoughts are of Him and of you all. Divine service with His body and blood at 11."

"Christmas Day, 1 p.m.
"Been at service and the Lord's Supper. My heart was broken with sin and grace: as it might well be! The day is past belief for beauty: past description. Would you were all here."

SAW THE STAR FROM THE COALPIT

Matt. 2:2. "For we have seen his star."

Blessed is the man who, seeing that Star, follows thither where it leads, even to the manger which was the throne of love reborn. Poor Stephen Blackpool, in the Dickens story, fallen into a coalpit, saw by night a star shining above the opening. "It has shined upon me," he said reverently, "in my pain and trouble down below. It has shined into my mind and the trouble has cleared away a bit. Some have been wanting in understanding of me. I have made it my dying prayer that all the world may only come together more, and get a better understanding of each other. It shined on me down there, and I thought it were the Star as guided to our Saviour's home—the very Star." They carried him gently along the way down the lane. Few whispers broke the silence. It was soon a funeral procession—for his soul had taken its flight, following the friendly Star.—*F. C. Hoggarth*.

THE WONDER-BALL

Matt. 13:44. "Like unto treasure hid."

Have you ever heard of the Wonder-ball? It is the gift many mothers in Germany hand to their daughters on Christmas morning. It is a big unwieldy ball of white yarn that each girl has to knit into stockings. As the girls go on with their knitting, and the ball of yarn is unwound, they find here and there little gifts wrapped up in tissue-paper. It may be a piece of candy, a packet of flower-seeds, some chocolate or ribbons, and right in the center lies the best of all—a silver locket of thimble. Now, Jesus is the Wonder-ball God has prepared and given to us, and this Ball, like the other, is full of gifts. As we unwind the life-story of Jesus from beginning to end, its hidden treasures are revealed one by one.—*The London Christian Herald*.

THE CHRISTMAS ROSE

Matt. 3:11. "Presented unto him gifts."

Have you heard the legend of the Christmas Rose? When the news of the birth of the heavenly Babe was told in Bethlehem, everyone prepared gifts to take to Him; but one little girl was so poor she had nothing to give, and could not get anything, and in her disappointment she wept aloud. An angel who heard her lamenting came and tried to cheer her. And then the angel bade her look down, and there in the snow had sprung up some Christmas roses white and pure, as lovely as any of the gifts carried to the Babe.—*J. A. C.*

REMEMBRANCE AT CHRISTMAS

Isa. 43:26. "Put me in remembrance."

Matt. 2:11. "Presented . . . gifts."

Thoughtfulness was a characteristic of the gifted Edward Bok, long-time editor of *The Ladies' Home Journal*. Therefore what he once said about our gifts at Christmas has great significance:

"The best thing about a Christmas present is the fact that it is a remembrance — first of an occasion which all Christendom now recognizes; and second, of the fact that the giver remembered the one to whom the gift is sent. It doesn't make much difference about the value or greatness of the gift, for the big thing in it is the fact of securing and giving."

CHRISTMAS DOLLAR FROM AN UNKNOWN MAN

Matt. 25:35. "For I was an hungred, and ye gave me meat."

Four hundred and fifty men had been fed at the Bowery Mission, in New York City, on Christmas Day. The men had also been presented with gifts of wearing apparel and fruit. Each man without a place to sleep was given sufficient money for a night's shelter. These men passed out, and then came a dramatic event which brought to a close the Christmas festivities at the Mission. Two big men accompanied by two boys, the sons of one of them, came up the aisle. Dr. John R. Henry, the pastor, states what followed:

"I am come," said one of the men, 'to hand out a dollar bill to each of two hundred men.' From both side pockets of his ulster he pulled out a roll of dollar bills as big as a tomato can. Sleet and rain-drenched men standing for hours outside the Mission doors had waited in hope that something might be left. Again the Mission doors swung open and a warm light of welcome streamed out upon the Bowery and two hundred waiting, hopeful, shivering men found their long vigil rewarded. Each moved up the Mission aisle and received a crisp new dollar bill. A dollar bill on the Bowery may mean shelter and comfort, its lack may mean pneumonia and death.

"Who gave the money? No one at the Mission knows his name. All we know is that he is a man who once heard prison doors as they shut him in from liberty. His home for a time was within the grim, gray walls of a prison. He has greatly prospered and frequently visits the Mission without revealing his identity. He has felt the Mission's sympathy for the man who has gone astray and is trying to beat his way back. Christmas found him sick and in bed, shut out from his mission of mercy that he pursues inconspicuously and alone. But he was determined the poor and the friendless should not suffer by his absence."

A CHRISTMAS EVE MEDITATION

Matt. 2:1. "Now when . . ."

It isn't, Lord, so many years ago
Since my own Dad was doing what tonight I've done,
Filling the stockings by the fire light
Lovingly thinking of his little son.

How swiftly pass the sweet revealing years,
Changing estate of weakness and of might;
I glimpse the vision of his wrinkled face,
Dear face! — God bless my dear old Dad tonight.

And when on some far day my grown up "man"
Shall fill the stockings of some little tad,
God grant, that on that happy Christmas eve,
He'll pause to send one thought to his old Dad.

— *Ralph S. Cushman.*

CHRIST COMES TO US

Matt. 1:23. "Emmanuel . . . God with us."

Every one knows that Christmas is coming, but no one will enter fully into the joy of the blessed season unless he realizes that Christ is coming as well as Christmas, and that Christ is coming to him. The thought is beautifully expressed by Rebecca Perley Reed in this verse:

"Newly every Christmas morn
For each soul the Christ is born.
New the needs of every year,
New the pain and new the fear,
New the grief some sad surprise
Holds in waiting for our eyes.
For this pain, surprise, and grief,
Christ is born to bring relief!
Hallelujah!"

This personal relation to Christmas makes it the culmination of the year. The birthday of the Christ becomes the birthday of new hope for us, new joy, new life. Old things pass away on Christmas, and behold, all things become new! Old sins pass away, and we enter upon new victories. It is springtide in our souls. Winter has gone, and everything is renewed.— *Dr. Amos R. Wells.*

A CHRISTMAS PRAYER

Isa. 9:6. "The Prince of Peace."

A new star shone in heaven Christmas night,
To lead the world in homage to its King
Who lay a Babe; and angels came to sing
That men might know the meaning of its light.
But though to all the world was shown the sight,
Men heeded not; but Magi came to bring
Their gifts, and shepherds knelt there worshipping
The Christ who brought good will and peace and right.

Since then two thousand years of war have passed —
Two thousand years of horror, sin, and wrong,
While Christ has been forgotten; to the last
Man's selfishness has stilled the angels' song.

O Saviour, may Thy love our strivings still.
May we, too, hear Thy message, "Peace, good will."

— *Ralph Godfrey Saxe.*

ACCEPTED THE WORD OF THE EAGLE SCOUT

Heb. 13:18. "In all things willing to live honestly."

"So you are an Eagle Scout?" remarked Judge George W. Martin to Junior Walker. "Well, that's enough for me. I don't believe an Eagle Scout would commit robbery. I believe you are telling the truth, and I am going to dismiss the charge. Also, I'll get you a job as a sailor."

Thus the fact that Walker, a youth of nineteen, was an Eagle Scout saved him from prosecution and resulted in his securing a job, when he was brought before Judge Martin, in Brooklyn, to answer a charge of burglary.

"I'm an Eagle Scout, your honor," said Walker, as he faced the judge. "I've never done anything to dishonor my standing as such." And, as in-

dictated by the United Press, the judge accepted the lad's statements, and immediately became interested in him. The sequel was related as follows:

"Judge Martin went to a telephone, called the Seaman's Institute, and half an hour later Junior Walker was signed up for a voyage as a sailor."

GOD PROVIDES FOR THE OYSTER SHELLS

Matt. 6:32. "For your heavenly Father knoweth that ye have need of all these things."

The river Rhine brings down annually lime enough to supply millions upon millions of oysters with shells. From the far-off Alps help comes to aid the humble oyster in the North Sea. The sun itself works for the oyster, for it lifts the vapors to the heights where they become snow. And the snow in turn becomes a glacier that grinds and pulverizes the granite into lime for oyster shells. Then the hundreds of leaping waterfalls and roaring mountain brooks fling themselves down the heights carrying that precious lime. Soon the stately Rhine, famous in story and song, flows past great cities and ancient castles, bearing the material so essential to the oysters in making their shells. And surely, if God so marvelously cares for the lowly things of his creation, oh! how much more he will care for us who are his children.— *The Sunday School Times*.

BIRDS CARRIED A TRUCK LOAD OF MATERIAL

John 6:13. "Therefore they gathered them together, and filled twelve baskets with the fragments."

Little things have a way of accumulating until they assume significant proportions. This was shown in a very practical manner when one of the older churches in the city in which the writer lives was being renovated. Nearly a truck load of dry grass, straw, strings, and various odds and ends, mixed with the skeletons of birds, was removed from the ventilators. A member of the construction company who assisted in the work stated that "cleaning out the ventilators had been a task in itself."

Yet all this material, practically, had been carried by individual birds. Just a straw at one time, a bit of grass another, and a little string at some other time had been taken in the bills of the birds. But in the course of many years the workmen had a problem to remove what the birds had taken.

HER DAY IS TO COME

John 15:13. "Greater love hath no man than this, that a man lay down his life."

The United Press carried over the United States the words uttered in Liverpool, England, in the latter part of the summer of 1930, and they were thoughtfully impressive. Mary Emma Davidson, the story said, sixty years of age, was fatally injured when she rescued a child from being run over by a truck. The words of the woman who had made the supreme sacrifice of life for a child heroically said: "I am all right. I have had my day; but that little girl's day is to come."

THE MINISTER'S WIFE KEEPS MORNING WATCH

Col. 3:17. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

This day, oh Lord, is Thine
And to it let me bring
From clear grey dawn to starlit night
My richest offering.

Let me be patient with each childish whim;
Let me be gentle with each small caprice;
Teach me to know that when my way is dim
I still may kneel and blindly seek Thy peace.

Tomorrow, Lord, is Thine —
And for it, all I ask
Is that Thou come within my heart
And glorify my task

Give me the vision that shall glimpse Thy face
Through all the homely tasks that need my hand,
Cleanse my rebellious heart by Thy sweet grace,
Reveal the joy of work — and understand!

Each day, oh Lord, is Thine,
Rich in its unspent gold;
I use it — give it back to Thee —
May there be hundred-fold!

— Dorothy Louise Thomas, in *"The Christian Advocate."*

THE CAKES OF OPPORTUNITY

Eph. 5:16. "Buying up the opportunity." (R. V., margin.)

The other day I was asking a lovely friend who knows girls in their teens intimately, through her experience in a famous boarding school, to give me a topic for a brief editorial. Harriet considered the matter for some moments, smiled delightfully and inquired, "Have you ever heard the saying, 'The cakes of opportunity are passed once'?" And, sure enough, there was my editorial, just like that!

Have you heard the expression before? It was a new one to me. But isn't it fascinating and doesn't it set one to thinking?

There are folks who seem almost beset by opportunities of one kind or another: folks who find a wee adventure and a thrill in everything; who achieve invitations, good times, friends, and happiness as simply as most of us find our three meals a day. There are others who might hardly recognize Dame Opportunity if she marched up and shook them by the shoulder, in presenting her "cakes."

"Where did you ever fly?" I asked a pretty, young southern girl who admitted that she had done what I myself have longed to try ever since I saw my first commercial plane.

"County fair," she said laughingly, "back in 1923.

The flyer (it might have been Lindbergh himself, mightn't it?) wanted some girl to go up with him. We had all secretly longed to, though we didn't dream we might. When he asked for a passenger we were just too scared to speak, but suddenly I said, 'I'll go'; so then I had my chance."—*Frances Crosby Hamlet*.

The Homiletic Year --- December

THE REV. J. R. T. LATHROP, D.D.

Advent

The Bible

The Incarnation

Christmas

DECEMBER

To the Church December has brought revelations so exalted and enfreshening that it may well be characterized as the gladdest of all the months. "Rejoice; again I say, Rejoice," seems to be its message. Why? Well, not, I hasten to say, because of the materialities.

Christ came to bring the abundant life, of course, but he also came to give rest of Soul amid the agitations of life. In a vibrating chord the nodal is that point of rest while all else is in vibration; or in a growing plant that point out from which leaves spring; or in a moving body that point where the orbit crosses the ecliptic. In this symbolism is hidden the profound truth, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly of heart and *ye shall find rest* unto your souls." Here is a double rest, the one given the other won. If the religion revealed by Jesus Christ has any permanent value above other religions it is in the two-fold fact that, amid life's agitations and fears, and besetments, at the moral points of our activities, and at the high-points of our sacrifices, there is the nodal of absolute peace of heart. "O hadst thou kept my commandments, then hadst thy peace been as a river." What otherwise is the meaning of the benediction, "May the Peace of God that passeth *all* understanding keep your hearts and minds faithful in the knowledge and love of God." That is to say here is the possibility of possessing some of the "riches of God in Christ Jesus" revealed unto the Prophets and in these later days unto His believing sons.

I. ADVENT

Advent is not some mystical dream, some ephemeral hope, to soothe the soul into passive content. But a vast revelation of God. The Church of the Middle Ages so far as teaching was concerned caught this and Savonarola and the great preachers understood it.

Advent is a preparation for the feast of the

Nativity as Lent is a preparation for *Easter*; a period of teaching, of prayer, of meditation. The Lutheran Churches have four Sundays in Advent. Protestantism much needs for its own revitalization to observe Advent as it is now beginning to observe Lent. There is something sublime in the united observance of Advent by Protestantism — the whole body moving forward to the Nativity of Jesus; for therein is given united faith, profound research into truth, and the deepening of the consciousness of God in, and for human life. Permit me to reemphasize the fact that we must discover and reveal reality. The student mind of this day is set on that. It is up to the Church so far as spiritual reality is concerned to speak with scientific authority. Advent furnishes the occasion for a restatement of its own discoveries (by investigation and experience); its convictions and attitudes. The scientific mind of our day, restless though it is; uncertain as it is; adrift as it is in spiritual matters; honestly awaits what the Church has to say. "Be able, therefore to give a reason of the hope that is within thee," is the voice of science as well as revelation. The exponent of this is the ministry. The time has come when the intelligentsia must be convinced that the depository of truth (the Church), should be heard as never before and the scholars will listen when they are convinced that the Church seeks the truth at any cost. We have nothing to fear and much to gain. The Church herself in the orbit of her history has now come to the nodal point of quiet re-investigation — a transition moment — likely the greatest in her history, and if any transcendent voice speaks to us it is that which says: "Speak unto the Church that she go forward." I briefly outline four great themes for the Sundays of Advent, leading up to and including Christmas.

II. THE PAROUSIA.

"The conception of the Parousia, in any case, expressed the ardent yearning that the will of God should speedily triumph. It was left to the writer of the Fourth Gospel completely to spiritualize eschatology." — *Peake's Commentary*.

In keeping with the present theological trend, this word, Parousia, is stressed as

1. The imminent Presence — through the Holy Spirit given at Pentecost.

2. As the general dispensation of the Divine Presence among men.

So great are the number of utterances by Jesus I can only refer to his sermons and parables in confirmation of this. Also John in his Gospel, Chapters 16 and 17. It was the Spirit that was to guide the Church into all truth. That has not yet been done. There is an accomplishment going on in the *Now* which will continue to full consummation. This is Pentecost continued and constantly to be realized. It is the supreme office of the Spirit to bring in the Kingdom through the Church. The passionate prayer of Christ that God's will may be done on earth as it is done in Heaven, escaped the early Church. They looked that it might be brought in by some catastrophic miracle. In the second century the Church began to look for the Kingdom beyond the stars as something to be attained beyond the grave. "See Abingdon Commentary"—The vision of today, reaching from the time of Erasmus that the Gospel is to be made morally and spiritually real *here*, and in the whole of life, is characteristic, especially in this particular day when we are clearly realizing that human society and life cannot be dissevered, but must be saved altogether and all round. And this will grow. The clash between the industrial and social world and the Gospel of Jesus Christ is now well on. We are now in the struggle as to which shall win — this machine age, with all it involves or Jesus Christ. This status of moral and spiritual power on the part of the Church is a resultant of the work of the Spirit in constantly revealing the will of God to all of life, in all its activities. Let us accept this as the deep set Divine Purpose to fulfill the prayer "Thy Kingdom Come," *here and now* — and that it is His will to do it through the human agencies of the Church. What else are we here for? Augustine foresaw the heavenly revelation and wrote "The City of God." Even Plato seemed to catch a vision splendid in his "Republic." For foundational moralities and spiritualities the Epistles of the New Testament are filled with an over-plus. No one can read these and scores of forward looking books of this time, without knowing a movement is on, and has been, since Pentecost, world-wide, race-wide, which has become what might be characterized as the "Spiritual Enterprise of God," to reconcile the race to His will. The Holy Spirit is the creative center of this Parousia. Dr. John H. Stoodly said:

"John Dewey has no answer to the question: Who shall make man sufficiently altruistic in collective action to change his environment?" And may I add who shall make man desirous in his will and affections for the reign of Jesus Christ in all the earth? Philosophy, nor science have an answer. To any minister whose mind is surcharged with this particular study of the Parousia permit me to suggest that in William Arthur's

"Tongue of Fire" will be found a marvellous summation of the import of the words: "Because I believe in the *Holy Ghost*." What *would* happen did we all believe as did Paul in the Holy Spirit?

Recurring to the tendency in our thinking to disunite the Father, the Son and the Holy Spirit (I take it for accommodative purposes), and to make them co-operative, it is well that we recall that God is one God, and that it is He who acts as the Father, the Son and the Holy Spirit — not three Gods but one God. How He does so is unrevealed. It is the *presence* revealing His holiness, His love, His will — pulling (to change the figure), the hearts and minds of men to Himself. "And I, if I be lifted up from the earth, will draw all men unto Me." For many years now I have been greatly enriched in my understanding and faith by the conception of the world-redemptive movement carried on by the Spirit (this one God) through His one Church, symbolizing as the body of Jesus Christ. This is the parousia of the Ages — not likely all of it, but the vital part of it — that which the Church of the generations must deal with in the realization of the words that: "The Kingdom of Heaven is righteousness, joy and Peace."

And it is that, in and through, the Holy Spirit.

III. THE BIBLE THE WORD OF GOD.

The Bible is the depository of knowledge, human and divine, for the purposes of conserving human life to the one great end of righteousness; the building up of Man in character and conduct, into the image of Him who made him — to the end also not that the primitive Eden, whatever that may have been, might be restored, but that the Kingdom of God in the hearts of men might be established and the reign of God set up finally in the person of Jesus Christ.

Such a conception of the Scriptures belongs indeed to this day, and is the product of centuries of struggle and study. The Bible deals with everything from a religious viewpoint. Jehovah is in everything — the hurricane, affliction, the floods, the storms. He is a living God so spiritual and of such a majesty that He, under no circumstances could be represented by any image. It is more than a book of religion — it is a volume — a collection of books the ultimate theme of which is religion; but a religion shot through with ethical principles. Some of these are the most primitive, but they grow into the most complex and exalted, centering at last in the person of Jesus, and his teachings.

The Bible is not a book of science or philosophy, nor of literature. Semetic in its origin, it partakes of a vast imagery, set into which is exalted truth, and to understand its meaning spiritual insight and training are necessary. We do not go to the Bible for our science, nor our philosophy, nor our literature — that is not the ultimate purpose of the Bible although its literary qualities cannot be excelled, and many times have a charm in beauty and simplicity not approached elsewhere. For instance the story of Joseph; Ruth, Esther, Job. But rising far above all these the Bible is a moral

dynamic. Touch it anywhere and there is a moral shock. There is a spiritual fullness and completeness unaccounted for save by the acknowledgment of the Infinite Spirit in relation to man.

The Bible is didactic, and is as one author long since phrased it, "The Young Man's Friend," a book of counsel and instruction—a compendium of ethico-religious knowledge, a stream of truth always moving man, Godward.

Under the light of science and the march of higher learning we have come into the possession of a vast depository of knowledge unknown to Luther, or Calvin or Wesley or our immediate predecessors; hence we no longer depend upon many of the reasons set forth by the fathers for the authority of the Scriptures, but find supreme authority in the life and work and spirit of Jesus Christ who, with the redemption of man from the thralldom of sin, is the *summum bonum* of Scripture. With this knowledge has come an enlarged understanding of the Divine Purpose, and doctrine and creed no longer attract as before, whatever their merit, but Christ is all and in all.

It is here the minister, who must deal with man the individual, and men collectively, and the race redemptively, reaches his highest authority as an expounder of the Word. Men bow before the authority of a word spoken with experimental assurance. Men instinctively are moved by the announcement of the Fatherhood of God and the Brotherhood of Man. Men know that the race must be *one* to survive, and it can only be *won* by revealed love. The Book of Job sets forth God, with a man in extreme suffering and unspeakable losses. Who is not heartened by Job, who under no circumstances accuses God of evil—"Though He slay me yet—(mark that YET)—will I trust him." But, the Cross of Christ is the high-mark of sacrifice, so moral that nature shakes under its reality.

Men tremble before that! All grades of men, in worshipful silence are impelled to acknowledge it Divine. The minister speaks with authority in the domain of spiritual reality, especially when his words are backed up by a spotless life.

It is this Word that the Spirit takes hold of through the Church and a living ministry, to create a Spirit-filled Church. I have been deeply impressed that we as Ministers need to understand more perfectly that man was made for the enjoyment of God, and that the Spiritual Mind is one of satisfaction, and not of fear or of cringing, or of hiding as did Adam when the Presence is felt, but of rejoicing. The greatest thing in Robert Browning's life was that the very thought of God filled him with delight. The minister must be of that sort. So the Bible reveals God near and teaches man how to approach God and how to abide in Him. That is its purpose. Of all men then, the minister must know the source of his authority and be able to point out wherein rests the authority of the Word and of the Church. We need not concern ourselves because of this or that scientific finding; this or that theory. Spirituality and the life of God in Christ are far

removed from any injury, or from any findings of men. Truth is never hurt by light, from *any* source. Paul's word to Timothy was very direct about that matter. Through all the centuries, amid all the clashings of the human mind, all the hate and fury of spirit, such as has recently manifested itself in Russia against all religion, the Bible still is not only the best seller, which marks it apart in the commercial world, it is the best Book. He who would understand how deeply true this is can reassure himself by a study of the so-called other bibles and see how far above all these are the revelations of holiness, of God and the peerless Christ. Gandhi knows this and carries the New Testament as his daily companion.

The Bible is its own defense. Christianity is its own champion. Christ is His own witness. It is the Church that has failed. The light in her has too often been dark, and her bread scorpions. Protestantism carries no indulgence for its ministers. The most pathetic sight in all the world would be a ministry standing at the lighted altars and that ministry filled with darkness. This is an age of light and to many it is an age of faith. It is said that when Joseph Parker arose in his pulpit and said: "I will now open to you the Scriptures," a strange silence, akin to awe filled the temple. The Scriptures were OPENED. That is our task. There is all the difference in the world between an open Bible and a Bible that is opened by an understanding mind. Whatever may be one's theory of the workings of truth, we all agree that truth is laden with its own power and will do its work in the soul and in society as Jesus himself declared on several occasions, and beautifully when he spoke of the mustard seed. The sower who went forth to sow may have had some bad seed; some tares; and rough soil, and many misgivings as to the crop, but he sowed, and that which grew bore an astonishing per cent of harvest—some 30, some 60, and some 100 fold!

IV. THE INCARNATION.

A large place has been given to critical examination and discussion of the Incarnation easily to be had in public libraries. I shall assume the fact of the Incarnation, not entering into the theories, and draw from it the vital relations which it sustains to practical christian living and life-service.

I accept the miraculous birth of Jesus Christ because I have nothing better upon which to predicate my faith. I agree with Joseph Parker that Jesus Christ began as none other ever began, continued as none other continued, and ended as none other has ever ended.—(*Ecce Deus.*)

The doctrine of the assumption of human nature by the second person in the Trinity is sublime. Yet I agree with the statement that the "Christian Incarnation differs from the incarnations of other religions (Egypt, India), in being *ethical* rather than physical, in emphasis—conceived as occurring once in the history of the world for the purpose of the redemption of mankind."

Modern theology still regards the Incarnation as the central doctrine of Christianity. It is in-

terpreted as the revelation of the nature and character of God.

The definition of the Incarnation recently given: "The union of the Will of Man with the Will of God—is the Incarnation of God," is susceptible to rigid limitation on one hand and too wide application on the other.

The Old Testament, especially Isaiah, abounds in Incarnation prophecy. It is a most stimulating research to trace this conception through the Old Testament, but it is in the New Testament where the teaching takes upon itself the glow of reality. Canon Streeter has succinctly put it:

"The Real coming of the Eternal in time, the real Life, the real death, the real resurrection, constitute the Incarnation." And Robert Browning in his *Saul* makes David exclaim:

"'Tis weakness in strength that I cry for,
My flesh that I seek in the Godhead."

"The WORD became flesh"—Let that utterance stand alone.

How or when theologians will wrangle over, but the fact stands.

Here was the beginning; at his Baptism began the task; the temptation in the wilderness began Christ's adjustment to the whole redemption plan; his life was the living demonstration of the Incarnation; the Cross became the symbol of the moral unity of Christ in God (or of God in Christ), to the supreme end that man should be redeemed; and may I say with Curtis (Christian Faith) His life and death and resurrection and mediatorialship, all have the profoundest significance in the Incarnation—this totality of movement took place that God might spiritually create a new race of redeemed humanity, to share with Him the joys and the activities of eternity.—*John*, Chapter 17.

I think it is Newman Smythe who has said, anyway it meets my own belief, "In this conception (of the Incarnation) the universe is seen to be created for Christ, the Perfect Man, himself exalted not only as the head of the Church, but as the head of the cosmos, in whom humanity is raised to the throne of divinity—through Whom all things shall at last be made subject to the Father, that God may be all in all."—First Cor., Chapter 15. Ephesians, Chapters 3, 4. And the entire Book of Colossians.

The basis of the Incarnation is infinite love (John 3-16).

The product of it is the christian kingdom (Lord's Prayer).

The full perfection of it is in human life transformed (Thirteenth Chapter, 1st Corinthians).

V. THE CO-OPERATIVE MINISTRIES IN REDEMPTION.

1. *There is of course the ministry of nature.*

From the beginning man has been tremendously moved by the manifold phenomena of nature. Scripture and literature and the mythologies are filled with this. The nature Psalms are deeply impressive, such as the Shepherd Psalm and Psalm XIX. Coleridge's ode to Mount Blanc is

illustrative of this sense of awe and dependence and majesty.

"O dread and silent mount! I gazed upon thee,
Till thou, still present in the bodily sense,
Didst vanish from my thought; entrances in
prayer

I worshipped the Invisible alone."

Isaiah with his delicate symbolism, "Then shall thy light rise in obscurity and thy darkness be as the noon-day."

Nature speaks a various language, but especially to him who sees:

"Every common bush is afire with God."

It has been well said, God is everywhere, but, unless one can say God is here—in this bush, this affliction, this earthquake, this storm, this book, this fellowship, this experience, this purpose, this place, then it may be to such an one God will be nowhere.

Every place is made holy by the Everywhere-God—but, unless some particular place becomes awful because of the known Presence, then God is a vague diffusion.

Jacob sounded this depth when he said: "Surely God is in this place and I knew it not."

Nature, therefore is a minister to man's spiritual being.

2. *The Ministry of the Word.*

The Bible brings to men the bread and the water of Life; it points the way to life eternal. Without this ministry of the Word all other ministries would fail. The Word written, the Word spoken, the Word appropriated, the Word assimilated is transmuted into life, power, wisdom, character, faith, hope, love, temperance. "Thy Word have I hid in my heart that I might not sin against Thee," flowers into joyfulness through hope, patience in tribulation, prayer, hospitality. The Word used, is a lamp to the feet, a light on the path, but it is more—"If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." This comes rather close to supra-power.

3. *The Ministry of Christ.*

Christ ministers through his words, His works, His deeds. These are revealed through the Scriptures. Who are the blessed? Read His Beatitudes. Of what sort is His Kingdom? Read the Sermon on the Mount. What would Jesus have us do under any particular circumstances? Become familiar with His life until you are a real partaker of His Spirit. Can I walk in His steps? Talk about practical Christianity, is not this it?

The ministry of Jesus Christ to men and the purpose of that ministry are revealed in His deeds? Can I become like that? Looking over my ministry I recall many who in their spirit were like that. Modern saints there are. "If you would save your life you must lose it."

4. *The Ministry of the Holy Spirit.*

Here is a ministry distinct and apart. This Infinite Spirit speaks to men and women under every conceivable condition, in every land and tongue? Here is the Omnipresent Ministry.

So Omnipresent is this Spirit Minister that

everywhere to Him is light and He shapes the unborn and unorganized substance of the child.

Moreover, no soul escapes His arresting voice. In conscience He speaks; seeks to save the lost, and those whose feet slip in hours of temptation. So great is His ministry that He takes of the things of Jesus Christ and reveals them unto men for He speaks not of Himself. He was also the Minister of revelation to holy men, for in ancient times they wrote as they were moved by the Holy Spirit. And this minister will remain, convincing the world of sin, righteousness and judgment.

5. *The Ministry of the Church.*

"And He gave some Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers.

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:11-13.

Nowhere could there be a finer summation of the ministry of the Church.

In this ministry the Church must be out-going. Hospitality must characterize it. It is the Evangel of peace and good-will. It is the depository of the Word, the messenger of Christ, the channel of the Holy Spirit. It is the Church as God's minister which must:

"Endeavor to keep the unity of the Spirit in the bonds of peace.

"There is one body, and one Spirit, even as ye are called in one hope of your calling.

"One Lord, one Faith, one Baptism.

"One God and Father of all, who is above all, and through all and in you all."—Eph. 4:3-6.

It is this Church (the spiritual body of Christ) that dares not to shun nor to shirk its world-wide redemptive mission, and it will more and more come to understand that it, in its ministry to all men and to all corporate bodies, is God's minister of righteousness and peace.

Men everywhere under all conditions must come to know that it is of the first importance *what the Church thinks on world matters*. We have come further on that road in the last twelve years. It greatly matters what the Church as here defined thinks. For is she not the minister of God to thee for good?

6. *The Ordained Ministry.*

We here come to the frailest of all the ministries. Human nature is as brittle as glass. Moses was God's ordained minister to Pharaoh. All through the ages have been men whose ordination came not from men but from God. Such was Paul. The laying on of hands by the Elders has the safeguards about it which are necessary in a world-wide ministry of the Gospel. But, such an act, be it ever so sacred cannot import anything but earthly authority. That is essential if the work shall be prosecuted from generation to generation. But ministers are God-made and God-sent.

Through the local Church, God's will has been and will continue to be made known in particular cases. Mistakes will be made but comparatively few. But, whatever may be the corporate order of choosing and sending forth ministers, to the ministry as to no others have been committed the oracles of God. The power of that ministry, its efficacious service, its benediction to society, its constructive message — are dependent upon the individual trustworthiness of him who is sent forth. Whatever may be the failures they should never be moral or spiritual. Paul's letters to Timothy are noteworthy because of their timeliness and apply to all ministers. "By the foolishness of Preaching" is the Divine order. The ministry has this treasure (the Gospel) in earthen vessels but the centuries testify to God's approval. A teaching and preaching ministry in the midst of this generation of pleasure seekers, when seemingly church vows are worn lightly — nevertheless, consecrated men filled with common sense and proper learning, endued with the Spirit of Christ, and who fearlessly and faithfully and yet humbly deliver the messages of the Word as the Word of God have a wide influence for righteousness whether that ministry be in the great city, at the cross-roads or in the village. It is the living voice, of a minister well known, whose life is not hidden, whose good works are manifest. Such a ministry, consumed with a passion to direct, to save, to inspire, to train, to ennoble — has always had and has still, a great redeeming mission.

7. *A Prevailing Ministry.*

Psalms 24:3-5. Sermon Outline.

This Psalm was a part of an ancient liturgy and is one of the greatest of the antiphonal hymns. If it be true "Like priest like people," of what sort must the ministry be? The question and answer must have found a deep response among the people.

V. 3—"Who shall ascend into the hill (the high places) of the Lord?

He that hath clean hands and a pure heart?"

For a commentary on this vital matter the book of Malachi. The prophet answers these questions in the negative — What kind the Priest *ought* not to be. Permit me to transpose and make his answer affirmative; of what sort *he should be*.

The Ministry must be high minded.

Sincere.

Ceremonially and spiritually clean. (Hands and Heart).

Humble.

Honest.

Truthful.

Full of faith.

Ultimate purpose — The Glory of God.

Such a ministry shall receive (v. 5).

Blessing (Grace, Divine energizing).

Righteousness.

Salvation.

Under such a ministry there will be joy, singing, And in any generation the seeking of God's face. (v. 6.) (v. 6-10.)

Who can read such an exalted requirement for the ministry without feeling keenly the power of

the word "Ascend"—for from whatever station in life we start the road to the pulpit leads upward. The pulpit is one of the high-hills of God.

To young ministers the great Paul has a word:

"Let no man despise thy youth; be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity . . . Meditate upon these things; give thyself wholly to them . . . Take heed unto thyself, and unto the doctrine; continue in them; for in so doing thou wilt both save thyself and them that hear thee.—1st Timothy 4:12-16.

VI. CHRISTMAS.

The Birth of Jesus, the Messiah, the Saviour, the Redeemer, is the greatest event in the world's history. Chronology, history, art, by which I mean particularly the fine arts, philosophy, ethics, all religions, childhood, womanhood, governments, the kings of the earth, dynasties, capital, labor—all have felt either the withering touch or the stimulating life of this Son of Man, Son of God. Long was the preparation for his coming. A study of religions, especially the mystery religions (Mithraism is the best) reveals how the desires and the imaginations of man had built up hope in the human breast. A study of some of these attempts to visualize a redemptive system will help in the deepening of the understanding of the human mind in its struggle after the truth. In the fullness of time Christ was born in Bethlehem.

A study of the Old Testament scriptures reveals the dawning of this hope. The unfoldment of the messianic hope up to and particularly including the times of Isaiah cannot but impress a diligent student of the progressive revelation in religious outlook and experience.

Dr. J. Vernon Bartlett states the case thus:

"It is only when we have duly realized the similarity between the Old and the New that we are in a position to do justice, no more and no less, to what is distinctive and often most precious in the fulfillment of the promise contained in the earlier dispensation. The old form was relative to a holy law or Torah—the new was relative to a holy person—in Whom the very spirit behind the law could find adequate expression."

Modern biblical criticism has only enhanced the value of the Messianic documents of the Old Testament and shows to us how they are dovetailed into their fulfillment in the New.

By common consent after long consideration the Christian world settled upon December the 25th as the Natal Day. It matters not as to the exactness of this date, it recognizes the fact of Christ's Birth in time and upon that fact and what He did and what He was and what He taught, and the fullness of His revelations of the Father—that and more, is so complete that little is left to be desired. The Fourth Gospel which,

aside from Paul's writings, is the most profound of the New Testament documents, sets forth the Person of Christ in the manifoldness of his wisdom and purpose.

It is this content of the Person of the Christ that makes Christmas, not the mere fact that a child was born. No kind of mythological stories could have been woven to have builded up the kingdom which we now see—the Kingdom of God. But that Word; "In Him life was," and this "life was the light of men;" and the darkness could not put it out! (As Bishop Burns translates it.)

So we come back to the Incarnation again—the miraculous birth of a child, prophesied of, upon whose shoulders the Governments of the world should finally rest and of the increase of whose reign there should be no end. It is this, I repeat, that makes Christmas. Christ is Christmas.

The commercialization of Christmas and the smothering of the Christmas story under the "stuff" and gifts—the confusion of tongues, the clatter and the merriment—the self-centered spirit that dominates the occasion, have become so universal, that Christ, His adoration and the spiritual purpose of His birth are lost. As there was at the first no room for Him in the inn, so now He is shut into the narrow indifferentism of the domestic and social and sometimes even the Church circles.

The Story of the Christ-Child is the sweetest ever told or sung. We cannot add to its beauty. Has not the time come when a united Protestantism should, as Advent is intended to do, restore Christ to his place?

But is Christmas not a time for joy? It surely is. It is a time to make merry—but to lose the Christ in the midst of domestic pleasure, or to forget him in the multitude of our gifts, or not to hear his voice at the fireside, and, in our soul meditations not to see by faith his shining face, in the light of which we should live our lives—that indeed were a tragedy.

Nor does Protestantism give all its attention to Christ the Child. But at Christmastime likewise, to Christ the Son of God, the Son of Man—the Man, the Perfect Man, Christ Jesus—in Whom and through Whom the Angel song o'er Bethlehem hills is perfected. For first of all Christ was born to give glory to God—some of the glory He had with the Father before the world was. John 17:1, 4, 5.

Not so much "Among men of good-will," as some now read it. That were an effect without His birth. Men of good-will have peace among themselves. No; Christ came to bring peace on earth, where there was war, confusion, bitterness, hate, revenge. Herein lies the miracle of His redeeming Grace and Purpose.

So we sing with animation and faith, that stirring hymn: "Joy to the world, the Lord has come."

Sermon Texts and Their Treatment

THE REV. J. R. T. LATHROP, D.D.

PAUL, THE SKY-PILOT. Romans 1:16.

"For I am not ashamed of the Gospel of Christ; for, it is the Power of God unto Salvation to everyone that believeth — to the Jew first, and also to the Greek."

I. Paul longs to preach the Gospel in Rome.

He is on his third missionary tour and will soon go back to Jerusalem, then, he hopes, on to Rome.

For twenty years he had been an apostle and preacher of the Gospel.

This world of which he speaks in previous verses to us may seem prescribed — being the Mediteranean world — but it was intense, commercial, the battle field of nations, and religions, and philosophies.

Born in this world; educated in it; a man of scholastic tastes, the Plato of Christianity. A Preacher of great power and a writer of documents which have shaken the civilizations, this man rises to give his testimony. Hear it.

"I am not ashamed of the Gospel of Christ."

1. Before the Hebrew world. Moses and all therest.

2. Before the Pagan World — Diana and all other religions.

3. Before the Platonic, Aristotelian, Stoic, or other philosophies.

Because —

a. Man is debased, unregenerate, wicked. (See this Chapter.)

b. All other religions and philosophies have failed in his redemption.

c. This Gospel of Jesus Christ is built upon a God of Righteousness.—V. 17.

d. It is the great faith way.— V. 17.

4. It is the power of God.

But sunshine is the power of God.

Electricity is the power of God.

Wisdom is the power of God.

The Gospel of Christ is the power of God unto salvation.

Salvation here means deliverance from sin and its power.

Fellowship with God in justification.— V. 17.

5. It is this Salvation Power.

First, to the Jew. Christ to him is a racial Saviour.

Second, to the Greek, the Gentile. A world uncalled.

Third, He is a universal Saviour.

"To everyone that believeth."

It is the faith-way.

The Jehovah-way.

The Christ-Gospel.

The end of which is righteousness in God.

It is a marvelous testimony — from the Sky-Pilot of the Apostolic Age.

THE CHRISTMAS BELLS

Text: Matt. 2:2. *A Sermon Outline.*

"Where is he that is born King of the Jews? for we have seen his star in the East and are come to worship him."

I. The world-wide question from the races of men.

"Where is he that is born?"

Here is voiced a racial quest.

"Saw ye him whom my soul desireth to Love?"

Lew Wallace's Ben Hur is a fine commentary on this.

II. Pilgrims of the Upward Look.

"We have seen his star in the East."

It is certain faces turned to the light will see.

It is equally certain those who look up will soon lift up.

"Follow the Star! Follow the Gleam!"

"Christian," saw the wicket gate, by the light.

III. These Pilgrims of the Long Road were true to their Vision.

"We have seen the Star," and

"Are Come to worship Him."

"They did so in adoration and with offerings.

First offering themselves.

IV. These were men of learning, seeking a Heavenly Person.

Christ challenges the Light-seekers.

He makes them Light-bearers.

"I am the Light of the World."

David James Burrell, D.D., whose voice has been long silent, on one occasion preached upon The Bells. His Text was Isa. 9:6.

The First Bell was Wonderful.

The Second Bell was Counselor.

The Third Bell was The Mighty God.

The Fourth Bell was Everlasting Father.

The Fifth Bell was *The Prince of Peace.*

Quote Tennyson's "Ring out Wild Bells."

"Ring in the Christ that is to be."— *In Memoriam.*

THE SIGNS OF THE TIMES VERSUS THE SIGNS OF THE SKY. Matt. 16:1-4.

Jesus had a living word on this matter. Men then are as men now. The pessimist is not a twentieth century creation — nor is the optimist. The joy-killer and the calamity-howler are always with us. Since the great war their name is legion. They have gotten the front page of metropolitan newspapers. Just the other day such a headline as this appeared: "Protestantism is Doomed."

So the Church and religion and especially Protestantism have not escaped the scalpel of the super-critic.

While cogitating upon this the words of 2 *Thes.* 1:21-23 came to mind.

I. The Instability of times and season.— V. 1.

God's clock still keeps time.

Changes do not effect it. Ebb and tide is the law of life.

II. Our Inalienable Right. Prove all things.

Intellectualize, rationalize, test all things.

Put all things through the crucible of experience.

Time is the acid test of truth. Truth has its mathematics of certainty. What does history say of Jesus Christ and human life?

III. History and centuries of christian living are revealers of:

a. Living Truth.

b. They witness to vital power.

c. They sift the bad from the good.

Exhortation: Hold fast to the good.

IV. By such a course one rests in the God of Peace.

And comes to the imperishable life.

Out business is to study the sky-line!

It is along this path trod by millions before us that we learn to forecast both the ways of God and the forces that abide which work for righteousness. Is not this a Gibraltar we now need?

The Rev. Dr. Joy, Editor of the New York Christian Advocate commenting upon the headline above referred to says:

"Protestantism is imperishable. It holds the future of the world in its hands, because progress is inconceivable which depends for guidance upon the illumination of one man's mind."

Meditate upon that. Protestantism is the many-minded: its very diversity holds its unity. It cannot be stagnant for it is a running stream.

Dr. Joy continues: "The prerogative of the human spirit to test all things, dare all things, and hold fast that which is good, cannot be surrendered without turning the race into a blind alley, to be cooped up until a new Luther shall again break down the barriers and set us free."

THE GREATEST OF PREACHERS ON HIS

KNEES. Ephesians 3:14-21.

I. The ministry must advance on its knees. So did Paul. V. 14.

Before him was the majestic Saviour, the Lord Jesus.

After Whom the whole family in earth and heaven is named.

The Prayer

1. That the riches of Christ may be dispensed by the Spirit. V. 16.

Strength. V. 16.

Love. V. 17.

Intellectual grasp of its full meaning. V. 18.

Certainty of personal knowledge of His love, surpassing the knowledge of men. V. 19.

An experimental knowledge of the fullness of of God. V. 19.

This great prayer for the Church is followed by richest of benedictions. Verses 20-21.

JOHN MARK'S LAST WORD. Mark 16:20.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

1. The Forth-going Messengers.

2. The Everywhere Preacher.

3. The Present Co-operative Lord.

4. Confirmation of the Word.

Amen — "It Shall be."

THE REJUVENATION OF THE SOUL. Isaiah 40:31.

I. Prayer the Soul's Tonic. A marvelous experience.

1. The flying experience.

2. The running experience.

3. The walking experience.

The First experiences in religion are ecstatic. It is the emotional period. "We mount up." Seemed to be carried along the heights. This is as it should be. "O taste and see that the Lord is good." But the end of conversion is not ecstasy. We all must come down to earth: He who depends upon a religion of feeling, is menaced by his emotions. Religion is not emotional, though there is emotion in religion.

The Second is the period when our zeal is quickened into enthusiasm. It is a period of haste. We want the Church to speed up. There is a feverish activity in excess of wisdom — a zeal not according to knowledge. Sometimes the whole Church catches this spirit as in the phrase "The Evangelization of the world in this generation." John Wesley said "We should make haste but not hurry."

The Third is the period of self-control — a calm understanding of the actual demands, and the seeking patiently of the best methods. The period of deliberate planning and patient forward moving — with no fear of retrenchment. It takes grace to walk when the soul craves victory for the King. In America we have scarcely come to the walking period. Protestantism has been and is yet too unsteady at the bits. We pull fretfully. It was not the rabbit that won in the race, but the slow walking turtle. Father taught us boys to hoe the row to the end — not to hurry and fuss, but *work*.

This last experience we greatly need.

To walk straight forward and not quit.

"O Love that will not let me go,
I hang my restless soul on Thee."

THE GLORY CHAPTER. Isa. 16.

The Sixtieth Chapter of Isaiah's Gospel is the Glory Chapter.

I suggest that my preacher brethren read it.

It is the Prophet's heart cry to the Church.

It is mingled with his heart's adoration.

Nine times does he use glory, glorify, glorious.

After studying this truly glorious Chapter I suggest this as the Text: Verse 7 — "I will glorify the House of My Glory."

Hymn — "Glorious things of thee are spoken,
Zion City of our God."

"If you and I can always carry this double consciousness, that we are witnesses and messengers, we shall have in our preaching all the authority and independence of assured truth; and yet all the appeal and convincingness of personal belief." — Brooks, *Yale Lectures on Preaching*.

Methods of Church Work

Parish and Pastoral Plans

Music for Choir and Organ

Motion Pictures in the Church

CHRISTMAS GIVING

Many people today are complaining that the sanctity of certain holy days is being violated by commercializing them. Christmas, the season of giving, probably provokes the loudest complaints. It shouldn't. There isn't anything ugly enough to spoil Christmas for anyone.

Even the man who has forgotten almost what the day celebrates must some time or other, at Christmas, have received some gift that gave him intense delight, so great a delight that even now he can remember the thrill of fumbling at a stiff stocking in the chilly darkness of early morning; holding in his hand a gift he had scarcely dreamed it possible to possess; some child's gift, simple, useless, but lovingly purchased, eagerly given; a garment purchased by the strictest economy of his parents in a year of poverty; or the gift of an early sweetheart, absurd, but unutterably dear. Remembering some sweet and lovely gift he should not sneer. Commercializing Christmas! We all "commercialize" Christmas every time we bestow a Christmas gift without consciously honoring the One whose birthday made the occasion for giving. What would it matter if every house, as well as every store, set out to capture some of the Christmas trade if every member of that household were full of joy in remembering Jesus who came to show us the Way of Life, and the gifts offered for sale were each one offered with the desire to set Him more vividly before each purchaser? Every gift we make or buy can be given with such intent.

"There are certain gifts that are expected each year. I don't care about the people," comes a complaint, "and they don't care about me, yet I hate to break away." "Not much of remembrance of whose day it is goes into my buying," says a father; "I know my youngsters will change everything I get for them openly, and my wife will probably do the same, secretly. Christmas to me is nothing more than a hold-up."

We can't change other people; they must choose to change, for better or worse. But we can bring the best to them, so far as we ourselves are conscious of it. Every dollar we put into our Christmas gifts can be given because of Him, in memory of His great example. We can through our resolute giving to His glory draw very near to Him in spirit, so that He really is more abroad on the earth than if we forgot Him and were entirely occupied with material gifts, and calculating the reception they may receive at the hands of our friends. Our giving will then be blessed giving; the manner in which we give will be subtly changed; there will be a recognition of His Presence as the gift passes, by someone, a vague recognition possibly, but He is never present to the consciousness of one person without another catching some ray of His Presence.

If Christmas has been spoiled for some because of bereavements that have broken up the happy family circle, and the season has come to mean just a bitter reminder of loss, is it not better to face the fact without further delay that the old Christmases have been poor in comparison with what the new Christmases may be? It is as though in those old happy days, Jesus, Whose birthday had been celebrated, was of less importance than the celebration and those taking part in it. There was not sufficiently in mind the fact that it was His day. He stood outside the circle instead of within it, at its heart. When He occupies the center, His true place, all the circle may vanish until we are the only ones left, yet He being there, the celebration can never be less beautiful for us. We know that all is well with those who have passed on, or are absent; and all is well with us.

Every year we give first to those friends we love best or who are so near to us by ties of friendship and association that we either desire to give or think we should give to them. Perhaps we manage, when all the gifts have been made ready, or are near completion, to eke out something for the needy. And often we think, when we regretfully give a small amount, that we will do better next year. Then comes next year, and we give no more, generally less. We forget that what we give to the stranger at our gates we give to Him. *His* present — last and least! True, every present, if given in the consciousness of joy that He was born on one glad Christmas Day is given to Him, but especially and directly do we give to Him when we remember those dependent upon others that year for their bare necessities. If He were here in the flesh we should all press our gifts upon Him. We can press them upon Him just as truly; hear His quiet thanks in *their* quiet thanks, when we remember those who this year have no gifts to bestow, and just as a personal gift to Him would be provided first were He here to receive it in the body, so should we remember those not personally near and dear to us whom we remember in His name. A tenth of all we have to give is none too much, and given gladly, as to Him, it will hallow all the rest of our giving.

The thoughtfulness of some members of a certain Society provides for a very fine dinner to be given to certain needy men each year. To a man who has not eaten for upwards of more than twenty-four hours it must be a wonderful experience to sit down to soup and turkey, pudding, mince pie and all the extras on the Christmas bill-of-fare at the invitation of kindly folk. To one man who was a stranger in the city and country it seemed as though Jesus Himself walked the earth again, making men as tender-hearted as Himself. He went away after that satisfying meal with renewed faith in all people. His heart was full of

gratitude. Some day he would pay back. And the next Christmas saw him paying back. He sent twenty-five dollars to the Society to help provide some more dinners on Christmas Day for men who were as lonely and as poor as he had been the previous year. That was true and blessed giving. It was more than twenty-five dollars and men fed, it was the pouring out of one of the greatest powers in the world—love. This one man's simple act of gratitude is still warming the hearts of givers wherever the story is told. It was a gift to our Lord, given with great joy and eagerness. He was one who recognized the love that had prompted that generous provision of that Christmas fund. He responded to the Presence of Christ in the gift. All gifts made because we wish to honor Him consciously bring His Presence to someone who is ready, somewhere. Our part is only to give—*fully*. Where the blessing lights or consciousness of Him arrives we do not know.—*A. Marshall.*

A FOUR-LEAFED CLOVER BOUQUET

A couple of fine Christian young people requested me to precede the marriage ceremony by a sermonette. The accompanying copy was the response I gave them.

Since people have been quite generous in expressing their approval of the brief message, I send the same to you in the hope that some one else might be benefitted by the reading of these few short paragraphs.

The Outline

Four-Leafed Clover Bouquet. Rom. 12:12;

1 Cor. 13

Dearly Beloved: We are assembled here to celebrate the union of two lives through the ordinance of Holy Wedlock. This union is to be the nucleus of a new family.

Holy Wedlock is honorable before men and pleasing to God, who instituted it when He created Eve and presented her as an Helpmate to Adam.

Through the ages that men have dwelt on earth they have sought happiness in this holy relation; and they do it today. This evidently also applied to you. This your desire to be happy in the holy estate is shared by your many friends and approved of by God, who made you and loveth you. I find it therefore most appropriate to pin to the lapel of your wedding garment a Bouquet of Four-leafed Clover, picked from the greenhouse of Gods Holy Word.

Each of the four leaves of the compound cloverleaf has its own quality of beauty and its own individuality of significance. The first three leaflets I have selected from Romans 12:12; and the fourth is supplied by 1 Cor., Chapter 13. The four together spell *happiness* for time and eternity.

The first leaf of the bouquet is sweet and juicy, and of luxuriant growth in the early days of wedded life. Its name is *Rejoicing in Hope*, a beacon light that points the way to perfect bliss. It is characterized by an optimistic forward look that strews your common way of life with roses of rare beauty.

The second leaf of the clover has a more sombre hue, and is marked with a pungent odor and a sharp stinging taste. It will sometimes even show sharp spines and thorns. It is not generally desired but it is essential to complete the picture of real life. *Patience in Tribulation*—Tribulations come into the lives of all mortals in God's beautiful world. They are disagreeable, but patience takes away their sting and converts them into molds of sacred loveliness.

The third leaflet is beautifully designed and most admirably fitted to keep the first two from withering and perishing. It is the link that keeps us connected with the Home Base of unlimited supplies. Its striking name is, "*Continuing Instant in Prayer.*" A truly happy life is necessarily a prayer-life. Con-

tinuing instant in prayer means to keep the "Homefires" ever burning on the altar of *regular family worship*.

We now have Hope, Patience, and Prayer, a lovely trio; but the fourth, the greatest and most beautiful of all, is absolutely necessary to complete the Symbol of Good Luck, the Four-leafed Clover. Therefore the Apostle Paul adds, "Above all these put on *love*, which is the bond of perfection." Love is the purest holiest gift of God to man. It is of the very essence of Deity, for "God is Love."

With the lovely rare brooch, *Fidelity*, we now attach to your wedding garment the Four-leafed Clover bouquet, *rejoicing in hope, patient in tribulation, continuing instant in prayer, LOVE!*

— *The Rev. P. C. Hiebert, Hillsboro, Kansas.*

CHRISTMAS EVANGELISM

This is a short review of my plan of *Christmas ingathering* in my church. It has worked so well for the last four years that I felt it worth while to pass it on for use this Christmas for your *Expositor* readers. I have not seen anything covering the same ground in your journal.

To the general reader evangelism is not associated with Christmas. In this day of high commercialization we have almost lost the vital meaning of the Christian's Christmas. Christmas is a season for genuine rejoicing and true happiness. And what brings both of these so real as a full and definite consecration to Christ and His Church?

When first I tried this plan it was an experiment. I had never known of it being a practice of any pastor or church nor do I know such even now. When I conceived the idea and began to think through the possibilities of using Christmas as a day to bring men to Christ it gripped me stronger and stronger. And why not use the day so significant for such a high and holy purpose?

In the first place Christmas is thought of as a time for rejoicing and happiness, perhaps even merry-making. To realize this fully, gifts to our friends are used as tokens to convince them of our sincere good wishes. Homes throughout the land are brightened by gifts thus made. What gift could bless a home as much as for the father and mother in loving obedience of their Lord and Master to consecrate themselves and dedicate their home to the Christ of Christmas? It may be a son or daughter has never yet made allegiance to this holy cause. Probably they have been away from home for several months, in college, teaching, or working. Now they return to bring happiness to their parents. Since only true happiness is found in Christ they should bring their soul and life service to Him. No time is more opportune than Christmas. No gift to parents and home could be of more value.

Especially appropriate is this season for parents to make their Christian decision. It is the most appropriate of all days of the year to begin family worship. If on the Sunday nearest Christmas parents have given their hearts to God and united with His Church the next natural step is to bring the Christ they have learned to love into their own home. No day in the year is quite so convenient as Christmas to inaugurate this new movement in the home.

HALL ORGANS



In Carol and Anthem

As the Hall Organ swells to express the true inspiring spirit of Christmas in the churches of the nation, the rich tones of their creation voice the sincere good wishes of the season extended to you by the officials and craftsmen of

The **HALL**
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WEST HAVEN
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It has further a community value. People are most unselfish at Christmas time. Usually they are anxious to contribute something to community happiness. To bring themselves and family to the Church of Christ is the best evidence of their genuine interest in others. Christ is the supreme example of unselfish Spirit. Those who would exemplify Him must make some such contribution to community welfare. A vastly larger gift would this be than any amount to a community chest in dollars and cents.

There are also some who have been away from the Father's home for a long time. Christmas is a most excellent season for them to return and bring rejoicing to the Father's house.

For the last four years I have worked this plan with good success. It has never been a failure. I find it easy for men to ask other men to make their decision for Christ at that time. And young people also will find it easier at that time to do personal work among their chums than at any other season.

As to methods I would say but little. Most effective of all I have found home visitation evangelism at this time. This kind of evangelism faithfully and continuously employed for the few weeks preceding Christmas will never fail of results. The rewards to the laborer are certain to be great. It is helpful to have completed earlier in the year a religious census of the community. Some prospects may have been carried over from last year. Now is the time to bring them in. A decision card will be found helpful in sealing the decision. I have used it effectively in places of business—store, bank, oil station, law office—but never consider the decision consummated until the prospect has completed the consecration in earnest prayer.

The church can be reorganized and revitalized for evangelism at this season. It is easy to get them to see that they have a responsibility to the community at this time. The best gift that they can make is not one of monetary worth but one of spiritual value. Therefore if they appreciate the spirit of Christmas they must bring an offering to their Lord. And I think He must be tired of our material gifts at this time. He wants us to bring Him something of spiritual worth.

The reception of these members on the Sunday nearest Christmas makes one of the most impressive services of the year. It is a tangible result of the spiritual labors of the church. Nothing can so well interpret Christmas in terms of spiritual value as a scene of this kind before the church chancel on Christmas Sunday. Naturally every soul that has had part in these labors will bring itself anew to Christ and His Church on that day. Thus such evangelistic labors have been leaven sufficient to leaven the whole lump.—*L. L. Roush, Portsmouth, Ohio.*

MISSIONARY GIVING

No doubt you have noticed the large placard in the front foyer. It has a picture of twelve candles

on it. Each of the twelve candles represents one-twelfth of our missionary apportionment for the year. When the apportionment for the month has been raised, the candle is lighted. You will notice the placard has five of the candles lighted and burning, which means that we have paid our missionary apportionment for May, June, July, August and September. We are up to date. Now let us light the October candle. We have said very little about the pledges to missions other than to urge that everyone divide their pledge into five equal parts and to give four parts to current expenses and one part to missions. Nearly all of our members have done this, with the result that our missionary apportionment for the coming year is entirely subscribed.—*From the Bulletin of First Baptist Church, Terre Haute, Indiana.*

GIVE THE CHILDREN BOOKS AS GIFTS

The Enchanted Button, by Marcy Bullard, and Bird in the Bush, by Grace Taber Hallock, are two beautifully illustrated books for children published by the Dutton Company. The first is the story of a beautiful but spoiled and wilful princess who caused much concern and unhappiness to her father and the subjects of the kingdom. She learns a much needed lesson in humility. The story has a good moral, and children will enjoy it, and profit by reading it.

The second book portrays the Bird in the everyday haunts of the village, the lane, the brook, the country yard, etc., and correlates bird life with other forms of life through picture and verse. The books are two dollars each, and we assume they may be purchased in local bookstores, or ordered from the publisher.

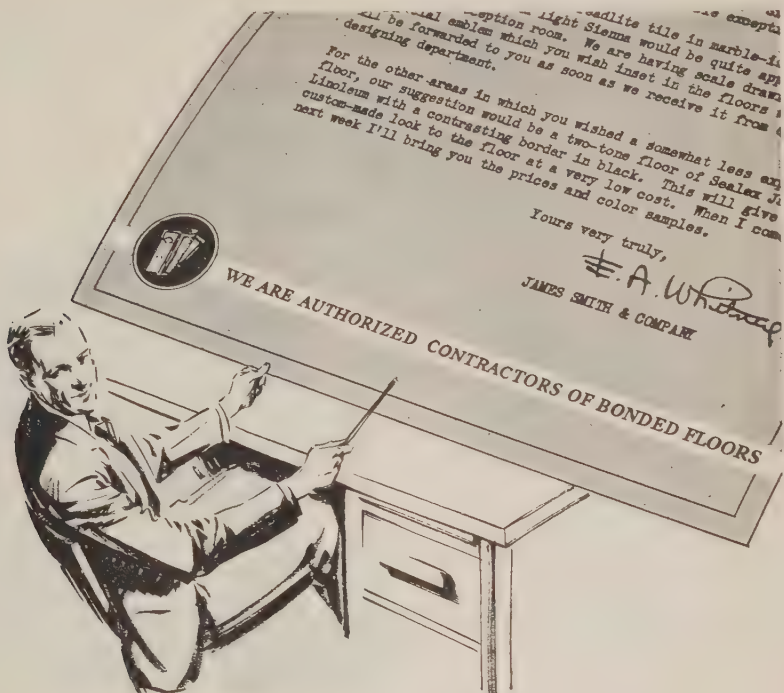
A MUSICAL CHRISTMAS PLAY

The Schirmer Music Co., of New York, has issued a Musical Christmas Play, entitled, "The Shepherds Christmas Eve." It is easy to present, easy to decorate, costume, direct, learn and perform, according to the publisher's note, and the cost is only \$1.00. Fifty minutes.

WORSHIP THROUGH DRAMA

Harper Brothers have just issued a volume of Drama Services as presented in Riverside Church, New York, under the title, "Worship Through Drama." The book contains twelve services, each complete in every detail, including stage properties in illustration, hymns, costuming, lighting, etc. There is one drama for Thanksgiving, one for New Year's Day, etc. The list price of the volume is \$5.00, only a nominal amount of what the cost would be for securing the manuscript for one play if secured from various authors direct. This volume has twelve, one for each month.

Pastors who have the will to use this type of material in working with young people will find worthwhile results.



A LETTER in the morning's mail. From a flooring contractor in your community. Perhaps a reply to your inquiry about modern resilient floors. Perhaps a "suggestion letter," pointing out how easily and inexpensively old, worn-out floors may be covered with colorful, comfortable Bonded Floors.

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BONDED FLOORS



Write our Department X for interesting information on these modern floors for churches—and for addresses of Authorized Contractors near you.

CONGOLEUM-NAIRN INC., KEARNY, N. J.

On the Threshold of the Preaching Profession

Shall he think of the Crowd, or the Christ?
Did Christ heal the Crowd or the Individual

?

He plans to apply Christ's teachings to life. Here are some questions confronting him. How would you answer?

1. If paying a living wage would ruin an employer's business, should he give up his business, even though it threw workers out of employment?

2. Does using business methods which force competitors out of business break the Tenth Commandment?

3. How may an employer know what is a just wage to pay his workers?

4. Since the condition of workers is much better under our modern industrial system than it was under former systems, may we conclude that modern industry is more nearly Christian than other systems?

5. Does the Parable of the Vineyard indicate that one cannot have material wealth to do with absolutely as he pleases? — A.M.B.

?



HE GOT THE CROWDS, BUT —
The Rev. Fred Smith

The crowd-getting preacher is — well, in these days, he is many things, the diversity of which cannot be gathered, so far as I know, under one comprehending, covering word. Perhaps the best word is that of "phenomenon." But this is merely descriptive of his effect upon startled deacons on the one hand, and the curious populace on the other. There are those who would have us believe that he is always a power. To fill a church seems to them final and conclusive proof that nothing more remains to be said. It is just here, however, that some of us become interrogative. Nothing clarifies an argument better than to question the assumptions of your opponents. Emerson somewhere says that "every end is a fresh beginning." And when some idol worshipper of the crowd says, with a note of finality, concerning some preacher: "At least, you'll have to admit that he gets the crowd," we at once agree that we might the more quickly get to the matter of analysis. Where he would conclude, we begin; where he exalts, we examine.

Long and sympathetic observation of the crowd-getting preacher has proved to us that the getting of a crowd into a church by a preacher may not always be matter for unqualified approval. It may be ground for criticism. In this day, when popularity is often mistaken for power, and mere bigness is thought to be greatness, it is well that

this fact should be stated rather brusquely. Personally, we have not been "sold" to the naive idea that the multitude of listeners is an infallible measure of a preacher's greatness. In fact, I have known of many a crowd-getting preacher who seemed to stand more in need of analysis than of adulation if one was to keep in mind what constituted the real values in preaching.

The crowd-getting preacher has received of late years such adulation that many of our younger preachers have had their heads literally turned. There was a time when ministers were known who thought, not so much in terms of their field, but in terms of their faith. They had a Christ to preach and were willing to go anywhere. Not so is it with many ministers today. They have been "sold" (blessed word) to the idea of the crowd. Bigness has caught their eye. Where the crowd is there they would be. They inquire carefully concerning the capacity of their possible church. In after years some of them wonder why they did it, but that is another story. The point we have in mind is that they have a crowd-complex. They stand ready to tell the world that the truth is in them. Thus they give themselves heartily to the study of such methods as will fill the House of God weekly. For them the minister *par excellence* is the minister who can get the crowds.

Were I a professor in homiletics one of the con-

"Preach the Word"

2 Timothy 4:2

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cluding lectures of my course would be to read to my students the account of the incident where two disciples asked of the Master for the chief places in the coming Kingdom. But I would translate it to read somewhat as follows: *As the students of a certain institution were preparing to leave they came to the Vocational Director saying unto him: "Tell us where and how we can secure the church that will hold the crowds we seek?"* And the Vocational Director made answer to them: *"Think not overmuch of the crowds, but of the Christ. For the strength of a man's evangelism depends not so much on the crowd that he gathers as on the Christ that he preaches. Give prime place to first things."*

In saying this I would not have it thought that the crowd-getting preacher, *per se*, is not a preacher of worth. That is not the point. What ministers have need to remember, as well as those who have authority over them, is that a crowd in a church may or may not be a fact of weight. God has many types of preachers. Some are for the crowd; others are for the few. Spurgeon gets the crowd, but Tiplady gets the few. And I am not the one to say which of these was the most useful to God. The thing of importance is that while all cannot preach to a crowd, all may preach Christ.

Once we have arrived at this just evaluation and comparison one will know how far to use the many crowd-getting devices and procedures recommended to us in our day. Many a minister would have saved himself much concern if he had not forgotten that his way of presenting the Gospel can not be capitalized in the interest of sensationalism. And all should remember that the final

value of preaching is not in whether it be "low brow" or "high brow" but in that it be high hearted. There is much need in our time for caution on the part of many crowd-seeking preachers. There are churches which are being filled with a crowd every Sunday in our day but the presence of the crowd is not in favor of the minister's divineness but of his decadence. There is a technique of publicity which is akin to trickery. Of one minister I heard it said: "He promises you a mountain, and then gives you a molehill." We have high authority in seeking to be as shrewd as "the world" but none in being as sinful. Enthusiasm should never be allowed to run away with one's ethics. That is a poor bargain which enables a minister to get the crowd but to lose his Christ.

In addition to being related to principle this matter of getting a crowd is also related to policy. Unless a minister remember this in regard to his ministry he may find his last state worse than his first. There are churches which, from a variety of reasons have little or no right to think in terms of the crowd. Should a crowd-seeking minister enter the pulpit of such a church the result is liable to be disastrous. It is a misfit. Many a minister has lost his congregation in going after the crowd.

As ministers we should not too easily be cajoled into the belief that the measure of a man's success is in ratio to the crowds in attendance at his church. It is not. Crowd or no crowd, the real measure of success is in ratio to the spirit of Christ manifested in one's message and methods. By all means "publish the glad tidings" but ever in correlation with right principles.

The American Bible Society has mailed to thousands of pastors throughout the United States an interesting brochure on the theme "One Book for All People," from the pen of the Rev. James I. Vance, D.D., pastor of the First Presbyterian Church of Nashville. From Dr. Vance's excellent treatment of this theme we quote the following paragraphs:

"There is a message in the Book for each of us. Ever in its hand is a key that will unlock the door that opens on a better day. It places a halo around every earthly relation. Of childhood it says: 'Of such is the kingdom of heaven.' Of old age it says: 'The hoary head is a crown of glory, if it be found in the way of righteousness.' Of marriage it says: 'For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh.' To blind poverty it says: 'Receive thy sight.' To the paralytic it says: 'Take up thy bed and walk.' To shame it says: 'Neither do I condemn thee; go and sin no more.' To the homesick and lonely it says: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'

"The Bible deals with humanity on a world scale. The religion it offers cannot be tethered to an age or a climate or a culture or a civilization.

ONE BOOK FOR ALL PEOPLE

"AND LO, A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, OF ALL NATIONS, AND KINDREDS, AND PEOPLE, AND TONGUES" . . . REVELATION 7:9



UNIVERSAL BIBLE SUNDAY
December 7, 1930
AMERICAN BIBLE SOCIETY

PELOUBET'S SELECT NOTES 1931

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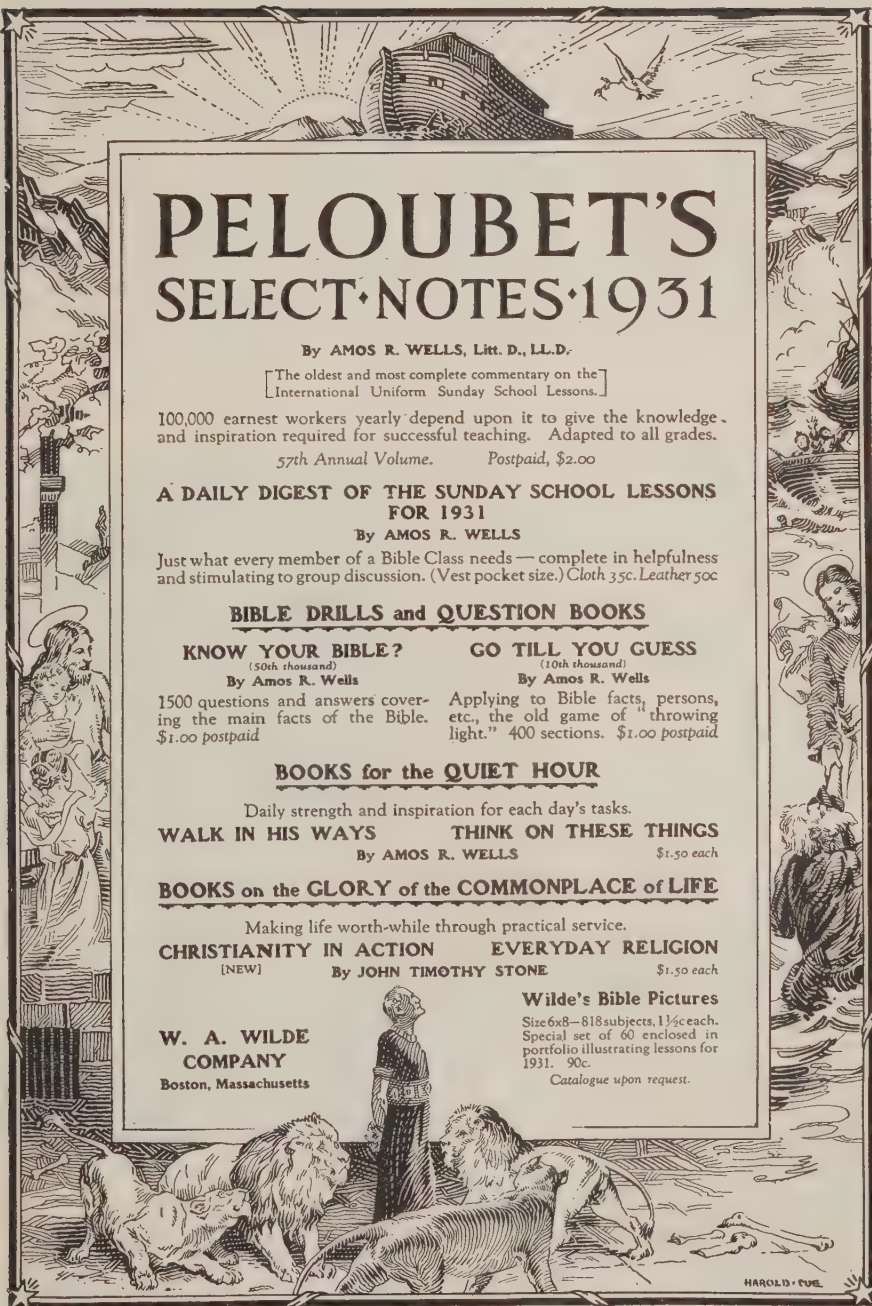
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It does not deal with tribal deities. It is true there is something in the Vedas and the Upanishads, and the Koran, that matches the hoary East. But there is a spaciousness about the Bible that knows no East nor West that matches humanity. It speaks with a universal accent. It stirs moods that are racial. It offers God and all that He can give to all people. There is something in its truths that speaks with the same winsomeness of appeal to the people of all ages and all lands. . . . It was the message the first century needed. It is the message the twentieth needs. And it will be just as much the message men shall need twenty centuries hence. It is the message of life. And life is the message for all people. When men cease to care for life the Bible will be out of date."

Universal Bible Sunday is promoted yearly by the American Bible Society in cooperation with the Protestant churches in order to focus the attention of religious people upon the great contribution which the Bible makes to life. Sometimes in the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it, recognizing it to be pre-eminently the "One Book for All People."

If you have not received your copy of the sermon, write to the American Bible Society, Astor Place, New York City.

Motion Pictures in the Church

As far back as 1925, the Rev. S. O. Yunker, pastor at Springfield, Ill., began his career as an amateur movie maker. He has been a still photography enthusiast, and when the manufacture of 16 mm. motion picture cameras began, he was one of the first purchasers of a Filmo outfit.

He began his motion picture work as a personal hobby. Soon he was making "shots" of parish groups, and of course the next step was to call in his parishioners to see the results. He found that if he announced that he was to make movies of any parish event, the attendance on that occasion would be stepped up at least 200 per cent. He says that people like the experience of being "shot" by a movie camera, and the wise clergyman can turn this feeling to fine advantage.

"I have made movies of many important diocesan events," he says, "such as dedications of schools and other ceremonies, and these are shown all over the diocese. As a matter of fact, I have been making, in effect, an historical movie record of diocesan happenings. The Bishop is very much interested in the whole idea."

Rev. Yunker has just organized a club whose activities will center around the making of amateur movie productions. The parish is largely composed of persons of Lithuanian extraction and descent, and as its first movie production the club is making a film touching upon Lithuanian history. Later several movie plays will be produced. Rev. Yunker acts as both director and cameraman.

From his particularly successful experience he states that the movie camera and projector present a splendid opportunity to offer the members of the parish a fine and enjoyable medium of self-expression. He shows his pictures in the parish hall, and everyone is pleased to see himself or herself depicted on the screen.

He has presented a number of religious educational and entertainment films secured from film distributors, but he finds it particularly ad-



Rev. S. O. Yunker

vantageous to show at the same time movies of local parish events which he has made himself.

He firmly believes that the 16 mm. movie equipment, because of its comparatively low cost of operation, gives the up-to-date pastor a very practical means of stimulating constructive parish interest.

When you are laid-up
your **EXPENSES** climb while
your **INCOME** suffers!

*Your time is certainly worth something
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Question Box

Mr. Ford Hicks, Vocational Advisor of The Bell & Howell Company, will answer in detail, from an unbiased point of view, any question you may direct to *The Expositor* on this phase of your work. You may think your questions simple and unimportant, but we assure you that consideration will be given each question, believing that so long as it appears "a question" to you, it is important.

The following list of questions was submitted by the Rev. E. D. Hart, Washougal, Washington. The answers may help you to clear up some points.—*Editor Church Methods.*

Question—The use of motion pictures is being considered in a church of 200 seating capacity. What size screen is advisable for auditorium about 40 feet long?

Answer—A screen approximately 5 x 7 feet should be entirely satisfactory for an auditorium about 40 feet long and seating 200. At a distance of 40 feet the 2-inch lens usually furnished as standard equipment on 16 mm. projectors throws a picture 7.70 x 5.70 feet in area. Allowing for a passageway at the rear of the room, this lens would just fill a screen of the size mentioned.

Question—Are there machines available of a portable nature using both films for movies and slides for use of stereopticon pictures?

Answer—Semi-portable machines using theatrical width film are available in models having a stereopticon machine mounted above the projector, and an arrangement whereby the lamp house is moved upward to use the stereopticon machine also. Where it is desired to combine slides with films, however, it is frequently found of greater advantage to have a small slide machine separate from the film projector.

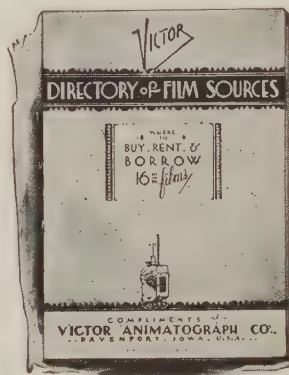
Question—Can slides be used successfully for daylight projection?

Answer—Both slides and films can be used for "daylight" projection by employing a screen made of translucent material and projecting the picture

through the screen from the back. However, with this method also, the projected image is considerably more brilliant if it can be shaded from the light.

FREE DIRECTORY OF 16 MM. FILM SOURCES

The Victor Directory of Film Sources, "Where to Buy, Rent and Borrow 16 mm. Films," has been completely revised and the new volume will be ready for distribution by the middle of November.



The Victor Animatograph Corporation compiled and printed the first edition of the directory early this year. The volume was intended to fill a long felt need for a complete and accurate listing of 16 mm. film sources, and to thus place at the disposal of 16 mm. equipment users the great, and constantly growing mass of film which existed but was not easily available for the simple reason that few projector owners knew of more than a very limited number of sources.

The Victor Directory is distributed free of charge to owners and prospective owners of 16 mm. equipment.

Music for Choir and Organ for December

Prelude

Vision — *Rheinberger.*
 Meditation — *Shand.*
 On Wings of Song — *Mendelssohn.*
 The Shepherd's Song — *Guilmant.*
 Prayer — *Capocci.*
 Thy Light is Come — *Coerne.*
 Morning Prayer — *Gillette.*
 The Sacred Hour — *Ketelby.*

Anthem

Lift Up Your Heads — *Rogers.*
 This is the Day — *Berwald.*
 Forward Be Our Watchword — *Shelly.*

O Thou Eternal — *Ludden.*

Festival Magnificat in C — *Stearne.*

Spirit of God — *Gillette.*

There is an Hour of Hallowed Peace — *Neidinger.*

Love Divine, All Love Excelling — *Stainer.*

Gloria, Twelfth Mass — *Mozart.*

Offertory

Air With Variations — *Haydn.*

Tarry With Me, O My Saviour — *Baldwin.*

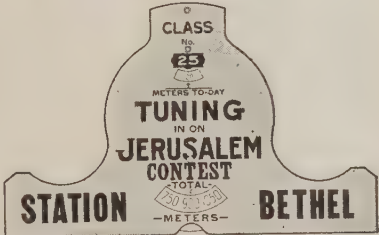
Ave Maria — *Arcadelt.*

Consolation — *Liszt.*

Cradle Song — *Houser.*

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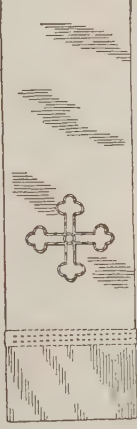
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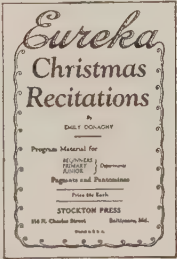
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Song of Gladness — *Sibley*.

Saviour Again to Thy Dear Name — *Chadwick*.
 Hosanna — *Wachs*.
 The Son of God Goes Forth to War — *Whiting*.
 Taccata in D Minor — *Nevin*.
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 Jubilate Deo — *Silver*.
 Minuetto — *Guilmant*.

A Billion Christmas Seals

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National Tuberculosis Association

Few persons have any conception of the magnitude of the annual Christmas seal sale. Looking at a single seal, it is hard to realize that it is only one of a billion and a half, which had to be printed a whole year in advance of the December sale.

To print, distribute, advertise and sell over 1,500,000,000 seals is a project that is somewhat out of the ordinary for social and philanthropic organizations. The first step is the selection of a design.

Following the selection of the design, careful experiments are conducted to secure the correct colors and ink, and after printing, the seals must be perforated, cut, sorted, packed and finally shipped to the 1500 state and local tuberculosis associations during July and August in order to reach them in time for the sale in December.

As the work progresses, each step must be approved by the Advisory Committee on the Seal Sale, which represents the National Tuberculosis Association and the forty-eight state associations. The National Tuberculosis Association is at the head of the movement and guides and directs the entire seal sale, as it does the rest of the movement. Affiliated with it are the state associations, and with them in turn are affiliated over 1400 local associations and committees in cities, counties and districts. All are volunteer, non-official organizations supported almost entirely by the sale of Christmas seals.

In selling the Christmas seals, the national and the state and local tuberculosis associations employ every good selling device that ordinary business concerns employ. The actual selling campaign is, of course, handled by each local organization in its own district. The main reliance is placed upon a direct mail campaign, which produces about 70 per cent of the total returns from the Christmas seal sale. During the Christmas season no less than 5,000,000 letters, containing from \$1 to \$10 worth of seals will be sent to prospective purchasers in every state.

Supplementing the mail sale is the method of personal solicitation, which is advocated by the

National Association only in the case of selected individuals in each community. Secondary methods consist of the use of school children as salesmen, booths located at strategic points, self-service coin boxes in prominent places, and stunts of various kinds in the streets and in public places.

Of course, a thorough publicity and advertising program must accompany any sales effort, and much of this is obtained through the generous co-operation of practically every newspaper and magazine in the United States. Innumerable nationally known concerns cheerfully incorporated in their advertising space the message of the Christmas seal, while the largest and best magazines, trade journals and house organs give generously of both editorial and advertising space.

Posters and circulars are used as supplementary material, the former being furnished through the national office in various sizes ranging from twenty-four sheet billboard posters to window cutouts. All are designed by the best poster artists available.

These seals, that are sold for one cent each have made possible the organized campaign against tuberculosis that has been carried on with ever-increasing emphasis year by year—and the Christmas seals stand for something more, for they are truly health seals, since whatever helps to prevent tuberculosis helps to make for health. With the money raised by the sale of seals there have been secured hundreds of sanatoria, where those ill with the disease may receive care; preventoria, where children who have been exposed to the disease may be built up to resist its attack; tuberculosis nurses to care for patients who are ill in their own homes; and clinics, where examinations and advice are freely given.

To thousands of people has been given the optimistic message that tuberculosis is a curable disease. Steady progress is being made in the fight against it, for since the organization of the National Tuberculosis Association in 1904 the death rate from it has been cut more than fifty per cent. Christmas seals furnish the ammunition that is winning the battle.

We Suggest Early Christmas Buying

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\$3.00 a Hundred

Your friends will appreciate personal notes from you at Christmas time. If you write them on this attractive stationery, they will carry the true Christmas spirit. Order your holiday stationery from these two illustrations.

C. L. 8. Christmas atmosphere portrayed in a design of snow and holly.

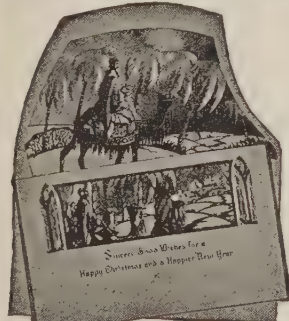
C. L. 9. A typical winter scene with a church in the background.



C. L. 8



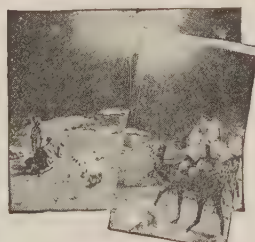
C. L. 9



No. 2499



No. 2495



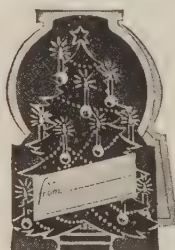
Bethlehem Folder

CHRISTMAS CARDS

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No. 2499. A very picturesque design of the wise men and their camels approaching the birthplace. Stamped in black, orange, grey and gold. "Sincere good wishes for a Happy Christmas and a Happier New Year." Bible text. Isa. 9:6. Lined envelope.



No. 2010



No. 2011



Christmas Offering

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You may also obtain these folders without envelopes for the purpose of printing your Christmas service or Church calendar. \$1.25 a hundred; \$12.50 a thousand.

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Novelty Coin Collectors

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No. 2010. A decorated Christmas tree in red, green, and gold, forms the cover design. Colors on inside are red and green.

No. 2011. Jovial Santa Claus himself is reproduced on this card. The colors are red, green, and gold. The inside design is in red and green.

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Book Reviews

REV. I. J. SWANSON, D.D.

The Bible and Business, by Umphrey Lee, Professor of Homiletics, Southern Methodist University and Pastor of the Highland Park M. E. Church, Dallas, Texas. 164 pp. Richard R. Smith, Inc. \$1.50. This is not a treatise on the Bible as a safe guide to investments, but a study of the Book as it reflects, incidentally, the business life, standards, and customs of the various periods of history recorded in its pages. This is an interesting and helpful, as well as a somewhat new, viewpoint. Dr. Lee makes clear by many illustrations drawn from its business terms the validity of the judgment of modern scholars that New Testament Greek is not a special language but simply the common speech of its time. He gives an excellent sketch of business in ancient Israel, Roman Judea, and the Graeco-Roman world of New Testament times; points out what the Biblical writers thought of this phase of man's social activity; and shows its application to the business ethics of today. The freshness of Dr. Lee's inquiry into this subject is matched by the attractiveness and significance of his treatment. This volume would make a fascinating and helpful textbook for study by men's Bible classes.

Early Traditions About Jesus, by J. F. Bethune-Baker, D.D., Professor of Divinity, Cambridge University. 205 pp. Macmillan. \$1.50. While this book is one of great scholarship, it is simple in style. It embodies the latest critical theories about the origin of the Gospels and the actual life of Jesus, when all the traditional elements have been eliminated from the Gospel account. It states clearly, and analyzes and evaluates the teaching of Jesus about God, the Kingdom of God, and the world and man's place in it. It describes the Sermon on the Mount as giving a number of illustrations of the principles and ideals and character which qualifies for admission to the Kingdom. As to the Kingdom, Dr. Bethune-Baker remarks, "Jesus seems to have been most concerned to describe the kind of people who would be fit members of an order of life in which God was actually operating effectively." As to miracles, the author is rather non-committal, believing them to be in most instances more a matter of mistaken interpretation of those who witnessed them than actual miracles. As to the Resurrection, he says, "it was in any case not of a physical, visible, audible kind." As to Jesus, he affirms that those closest to Him divined instinctively something about Him of the sacred, the holy, the God-like. He adds that "the spirit of Jesus has been a living power in the world ever since, inspiring men and women to high and noble life and service to mankind."

Glimpses of Grandeur, by Frank D. Adams, D.D., Minister, Church of Our Father, Detroit. 234 pp. Harpers. \$2.00. A dramatic story of the life and ministry of Jesus, in which is pictured, in twelve great episodes, aspects of "the grandeur" of Jesus. Dr. Adams makes use of historic imagination in his story, but keeps it in harmony with the facts, as narrated in the Gospels. The Episodes describe Jesus as he wrought in the carpenter shop of Nazareth; at the fords of the Jordan, where he found himself and his mission; in the stress of the great Temptation; during his spreading fame; his rejection at Nazareth; calling his Comrades of the Way; after Herodias' terrible revenge on John; when he gave the sermon on the Hillside; amid the strange light on a hilltop; the anointing by Mary; the last break in the Garden; the crosses on Golgotha; in his conquering death; and finally in showing himself

alive after death—its Victor. While Dr. Adams humanizes Jesus, he pictures also the Divine splendor which shone through his life and deeds. The story is finely wrought out, and leaves a deep impression of the spiritual grandeur of Jesus.

The Little Boy of Nazareth, by Edna Madison Bonser. 268 pp., with 16 full-page illustrations of the customs and people of the Holy Land. Richard R. Smith, Inc. \$2.50. The most graphic, realistic, beautiful and helpful story of the boyhood of Jesus, which the present reviewer has ever seen. The author makes free use of her imagination without, however, distorting the Gospel record; pictures Jesus against the background of Jewish life and customs (with which she seems to be personally familiar); and shows him as a real, though extraordinary, boy. She weaves into her narrative descriptions of scenes and sights which must have been familiar to Jesus. She paints an unforgettable picture of the boy Jesus; it will charm and powerfully impress every boy and girl privileged to read her book. At the close of each chapter, she gives a section entitled "Things to Do," which is designed to relate the story to the experiences, activities and life of boys and girls.

The Boy Jesus and His Companions, by Rufus Jones. 189 pp, with 8 illustrations, by Kalman Rubinyi. Macmillan. \$1.00. The great Quaker philosopher and theologian is disclosed in this charming volume as an attractive writer for boys and girls of nine years of age. He tells fifteen stories about Jesus and his companions, covering the main events of his life up to the crucifixion and the resurrection. The story is simply told, and is interesting and graphic. It will exert a powerful influence, we believe, in shaping the ideals, conduct and character of its young readers.

Tiger's Teeth, by Stuart Robertson, M. A. 280 pp. Richard R. Smith, Inc. \$2.00. Fifty-three stories by a master story teller to children, who knows the heart and mind of boys and girls. His stories are intensely interesting; he relates them to the world of the child's imagination, motives, and experience; therefore, if one may use a slang expression, they register.

The River of God, by Arthur Mulford Baker, Ph.D., Editor of Publications, American Sunday School Union. 172 pp. Cokesbury. \$1.25. A description of the main current of spiritual force which flows throughout history, making channels for morals and religion. Its flow is governed by universal laws, which, the author maintains are available for the use of man, just like natural laws. Jesus is the great expounder of these spiritual laws, the author affirms; and in the great commandments, "Thou shalt love the Lord, thy God . . . and thy neighbor, as thyself," has given the world a measuring line for both morals and religion. Dr. Baker shows that the law of the continuity of spiritual force is discoverable. He traces it through henotheism, polytheism, [religion of the State, Buddhism, monotheism and the religion of Israel. Christ is the center of Christianity, he affirms, and His law of love, the greatest force in human history. The author shows the power of this law as it functions in social groups and relationships. He analyses the source of authority for ethics and religion. He emphasizes the individual as the spiritual unit, and love as the greatest force in promoting the chief objectives of life and true social ideals. This timely book is one of insight, spiritual guidance and power.

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Price \$2.50

The Heights of Christian Devotion, by Doremus A. Hayes, Professor of New Testament Interpretation, Graduate School of Theology, Evanston, Ills. 432 pp. Abingdon. \$2.50. The fifth and concluding volume of the noted "Heights" series by this distinguished author. This one is a devotional study of the Lord's Prayer. It combines high scholarship with deep and fervent devotion. It is thoroughly practical in aim. It gives evidence of the author's wide acquaintance with literature and life. He is a humanist in the best sense; he knows the heart of man with its longings for better things; its frequent experience of spiritual defeat, and its aspirations for communion and fellowship with God. He believes, and gives evidence for his belief, that the Lord's Prayer, when really prayed and not merely mechanically repeated, brings the answer man desires to his confession of sin and his longings and aspirations for God. The Great Prayer is a holy place in which God and man meet. Dr. Hayes does not interpret the Lord's Prayer merely in its individualistic aspects; he realizes and shows its social implications. One of his most striking expositions is that of the petition for daily bread, to which he gives considerable space; but his entire treatment of the Great Prayer is intellectually satisfying and spiritually fertilizing. No matter how many books you may have read on the Lord's Prayer, you cannot afford to pass this one by. Read and re-read it; it will enrich both your own life and your devotional ministry.

The Adventure of the Hereafter, by Rev. W. E. Biederdorf, D.D. 176 pp. Richard R. Smith, Inc. \$1.50. The author is a veteran and successful evangelist. He is one of the old guard in the ranks of the Fundamentalists. He has read widely, is a serious student of Scripture, and has a most gracious spirit. This book is made up of ten sermons preached during every one of his evangelistic campaigns. They are answers to questions the author was often asked regarding the hereafter. He links immortality and redemption together. The chapter headings are: What is Death? Where Are the Dead? Can We Talk With the Dead? Do the Dead Pray For Us and Ought We to Pray For Them? Shall We Recognize Our Friends in Heaven? Is There Hope After Death? Do Angels Minister to the Living? Is There Such a Person as the Devil? Heaven. Hell. He answers questions 3, 4, 5, 6, 7 and 8, in the affirmative. Talking with the dead, he regards as unprovable, unprofitable, Biblically unlawful, and unnecessary. Hell, he affirms, is eternal for certain classes; for others, there is hope of release.

Is There a Future for Calvinism? by Rev. H. Tydemann Chilvers, Pastor, Metropolitan Tabernacle (Spurgeon's), London. 91 pp. Stockwell. London. 75 cents. An able exposition and defence of Calvinism, and an optimistic forecast of its future. The author states the outstanding doctrines of Calvinism as, the absolute sovereignty of God, the purposeful character of the redemptive sacrifice of Christ at the Cross of Calvary, and the effectiveness of the work of the Holy Spirit. The chapter headings are: The Calvinistic Conception of God, The Protestant Conception of God, The Gospel Grace, Regeneration, The Risen Lord, The Mighty Conflict, and The Place of Prayer in the Life of the Church. It is well known that Calvinism, more or less modified, still shapes the belief of a large and powerful section of Protestantism; hence the value of this book for all who wish to acquaint themselves with the main articles of the Calvinistic creed.

The Coming Religion, by Nathaniel Schmidt, Professor of Semitic Languages and Literatures, Cor-

nell. 262 pp. Macmillan. \$2.00. The scholarly and distinguished author of this book regards religion from the broadest and most inclusive point of view. He describes the coming religion as a new type of religious fellowship, becoming a reality in a republic of fellow workers. He believes that we are on the eve of a great revival of religion. "The spirit," he says, "that will bring a nobler order and a truer harmony is already brooding over a chaotic world. It is a spirit of creative power and penetrative insight, of righteousness and sympathy, of peace and joy." He holds, also, that "the coming religion will recognize the legitimate yearning for felicity and minister to universal well-being; that it will be ethical, producing an autonomous morality, not imposed by external authority, but by inner compulsion; and will seek to express itself in new types of fellowship. Dr. Schmidt regards religion as entirely of human origin: it is the force he contends, which impels man not only towards the better but towards the best. He gives an interesting outline of early religion; spirits and gods; magic, myth and mystery; revelation and atonement; the fall of Pan; science and religion; art and religion; morality and religion; and the State and religion. Apparently, he holds that the religion of the future will be a synthesis of all that is best, viewed from their interest in man, in the religions of the world.

The Preacher and His Missionary Message, by Stephen J. Corey, Vice President of the United Christian Missionary Society of the Disciples of Christ. 221 pp. Cokesbury. \$1.50. The author writes out of his experience as a missionary secretary for the last twenty-five years, as a visitor to many mission fields, and as a participant in the Jerusalem Conference in 1928. He describes the new factors in the missionary situation and appeal, the challenge of secularism, the testimony of results in foreign missionary work, the current criticisms of missions, Jesus in the world's mind today, and preaching values in the Jerusalem conference reports. In the appendix, he gives among other things outlines of missionary sermons, and suggestions on confronting the Church with its world mission. A needed, informative, and stirring book.

Under Headhunters' Eyes, by Alva C. Bowers. 248 pp. Illustrated. Judson. \$2.00. Out of twenty-five years' successful missionary experience in Assam, N. E. India, the author describes that country, its people, its customs, institutions, and reactions to the Gospel message. It is a colorful story. It pictures the impact of Christianity and Christian civilization, with its modern education, medicine, business and government, upon the people, their social life, their superstitions, and their native religions. It includes also thrilling tales of hunting wild beasts and of being pursued by head-hunting tribes. Mr. Bowers gives a good description also of the people of Assam, both native rulers and the common people; and also of their British rulers. It is a story of heroic missionaries, braving perils of all sorts, and winning victories for Christ.

Hands Around the World, by Archer Wallace. 134 pp. Richard R. Smith, Inc. \$1.00. Stories of heroes of war and peace in many lands. Among the heroes described are: Sun Yat Sen, China; Garibaldi, of Italy; Fritz Kreisler, of Austria; Nessima, of Japan; Ghandi, of India; Khama, of Central Africa; Linnaeus, of Sweden; and Woodrow Wilson, of the United States. A capital book for boys. It will teach them that greatness is not confined to any one nation; and it will promote better understanding of, and respect for, other races than their own.

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Why I Am a Christian, by O. Hallesby, Ph.D., Professor in the Independent Theological Seminary, Oslo, Norway. Translated by Clarence J. Carlsen. 176 pp. Augsburg Publishing house, Minneapolis. \$1.00. The author is one of the ablest conservative writers and preachers of the Lutheran church in Norway. In his student days, he passed through a period of doubt, but at last came into the clear light and experience of the Christian faith. He is qualified by this experience, and by his university training, to lead other doubters, especially students, in their search for truth. He tells us that in Norway there never have been so many doubters as at present, and at the same time never so many genuine believers, as now. In this volume, he discusses prevalent doubt concerning the Bible and its authority, and Christ and the Christian faith. He stresses religious experience as the key to faith; gives powerful arguments for the reasonableness of Christian teaching; explains the meaning of the Christian life; discusses the mysterious element in Christianity, especially its qualitative differences, produced by the Holy Spirit's working; and emphasizes choice of God as basic to Christian character. An able, needed and helpful book.

Snowden's Sunday School Lessons for 1931, by James H. Snowden, editor of *The Presbyterian Banner*. 394 pp. Macmillan. \$1.35. This Sunday School Lesson Commentary, now in its tenth annual volume, is among the best of its kind. It is unsurpassed for use by men's Bible classes. Its expositions are clear, and full enough for the average teacher; its comments are concise and practical; the lesson treatment is related directly to the upbuilding of personal character and

religious faith; and its "suggestive questions and topics" lead to further study and reflection as to the bearing of the lesson on definite life-situations.

Tarbell's Teachers' Guide for 1931, by Martha Tarbell, Ph.D. 432 pp., with maps and illustrations. Revell. \$1.90. This twenty-sixth annual volume surpasses its predecessors, high class as they were, in paper, print and illustrations; in the value of its suggestions to teachers; its Oriental lights; historical and geographical backgrounds; illustrations of the lesson teachings; in the introduction to the Bible books from which the lesson text is taken; and most of all in its illuminating and practical lesson commentary. There is nothing better, there is nothing quite so good, as Tarbell's Guide. It is adapted for teachers of adult and young people's classes, and for teachers of senior and intermediate classes, as well. We unreservedly commend Tarbell's. It will be found of inestimable value by pastors, superintendents and teachers.

The World's Best Religious Quotations, Compiled by James Gilchrist Lawson. 192 pp. Revell. \$2.00. The author's previous compilations, entitled "Greatest Thoughts About God," "Greatest Thoughts About Jesus Christ," etc., demonstrated his ability in this line. This compilation, like the others mentioned, gives evidence of wide reading, fine discrimination, and a deeply religious spirit. It is a Golden Treasury of great Christian truths, gathered from writers of almost every age and clime. The selections are classified under more than two hundred and fifty topics. Preachers will find the volume rich in usable and telling quotations.

Church Night

Prayer Meetings

Mid-week Topics

The Prayer Meeting, Before and After

Before the meeting —

1. Plan to go and to help.
2. Study the topic.
3. Invite others to go.
4. Be on the lookout for useful suggestions.

At the meeting —

1. Be there if possible. (If not, remember the service in special prayer.)
2. Be early.
3. Warmly welcome strangers.
4. Take part promptly, earnestly, and helpfully in prayer and testimony.

5. Pray for your pastor, or other leader; also for absent ones.
6. Sing aloud if you can. (If not, make melody in your heart unto the Lord.)
7. Say some appreciative word in regard to any special help received.
8. Go to the service, participate, and come away in the spirit of loving reverence.

After the meeting —

1. Pray for best results.
2. Report its helpfulness to the absent.
3. Make the good you bring from the meeting bring forth fruit in your every-day life.
4. Begin to pray and work for the next one.

Brief Mid-Week Talks

I. HOW CHRIST DRAWS

A gentleman who was being urged to accept Christ, said to the preacher: "There are some things in the Bible that seem to me to be highly contradictory. Christ must have overestimated Himself. Once He declared that He would draw

all men unto Him, and yet he hasn't done it. I know that you will remind me that He hasn't yet been lifted up before all men, but even that does not alter the case. Men go to church and listen to you; they even read the Bible, and then go away and live worldly lives. They devote them-

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By A. Z. Conrad

Eloquent phrase and clear insight into the meaning of life and religion characterize this book by the famous minister of Park Street Church, Boston. No subject of vital and timely interest to the Evangelical minister is overlooked. Dr. Conrad touches on all aspects of the "radiant" life with his characteristic vigor and thoroughness. \$1.50

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selves to money-making and sensuality, and are not drawn to your Christ—at least, not more than one of them in a hundred is.”

“Do you believe there is such a thing as gravitation?” the preacher asked.

“Certainly I do.”

“Well, what is it?”

“I believe philosophers define it as being an invisible force by which all matter is drawn to the center of the earth.”

The preacher stepped to the window. “Come here,” he said. “Do you see those gilt balls?” pointing to the pawnbroker’s sign across the street.

“Yes.”

“How about the gravitation now?” You say that it draws all matter to the center of the earth, and yet these balls have been hanging there for three years.”

“Oh well!” said the young man, his face flushing, “they are fastened to that iron rod.”

“Yes,” replied the preacher, “and it is so with the men of whom you speak. One is bound fast by the lusts of the flesh; another is anchored by his ambitions; and still another finds his business an iron rod that holds him fast.”

Christ draws men wherever He is lifted up to their view, but they can resist Him if they will.

II. MY FATHER’S HELP

Mr. Charles Putnam, of the Moody Bible Institute of Chicago, formerly a ranchman and a business man in Kansas, and I were chatting in my office one day, when Mr. Putnam said, “A gentleman once asked me if my father helped me in my business start. I replied, ‘No.’ Mr. Putnam was thinking purely of money and his father did not have money to give him, so he made his own start so far as that was concerned. He continued, “I was thinking after that of what father really did for me, and I was compelled to modify my thought in respect to that matter.

“When I was a young fellow, I thought I would like to go into the lumber trade. I had saved up fifteen hundred dollars from some farming enterprise I had been in. I put one thousand dollars in the lumber business and five hundred into a little home. My partners and backers were millionaire lumbermen of Hannibal, Missouri. They took the financial responsibility. I took the responsibility of management and we divided the profits. Years afterward, I got to thinking how strange it was that these wealthy men should have trusted me as they did without security, putting their capital really in my power, so far as branch business was concerned. I said to one of them one day, ‘How did it happen that you trusted me as you did, a young man without experience, with very little capital? It has seemed strange to me, that you gave me such large confidence as you did.’ He replied briefly, but with a smile which I shall never forget, ‘I [knew your father.]’ So the fact really was that I owed my father for my opportunity. If he had not been the sort of a man he was, I would not have been trusted as I was. So that, instead of it being true that my father did not help me in business, it was a fact that my whole busi-

ness career, so far as it was determined by that engagement, was to be credited to his integrity and kindly relations with his fellow men.”

I imagine that most of us do not know very well to whom we are indebted. Perhaps it would be a good thing, once in a while, for us to undertake to learn. It probably would not hurt other people at all, and almost certainly it would do us good.”

III. ONLY ONE DISH NEEDFUL

“Aunt Nan,” said Beth, “I’m beginning to feel very sympathetic toward Martha, the sister of Mary. I just had to run over for a few minutes and talk about it.”

Aunt Nan smiled understandingly. “Miss Potter is going to stay with you girls during the conference, isn’t she? And you and Nell don’t quite agree about the way to entertain her? Perhaps Nell even refuses to cook and dust quite as much as you think is necessary?”

“No-o, not exactly. Nell does what I ask her to do, though she always says it isn’t necessary to do so many things and serve so many courses and all that. Honestly, Aunt Nan, sometimes I think that Nell has no sense of duty toward a distinguished guest. And she quotes the story of Mary and Martha, and so do I. I’ve always had more or less sympathy for Martha, and I can’t help wondering why Christ seemed more pleased with Mary. Why do you suppose he said what he did? Really he almost scolded Martha, who was the one who was busy doing things for his comfort.”

“I used to feel much the same way,” replied Aunt Nan; “so I understand perfectly. For many years Martha was a perplexity to me, but at last I’ve got her straightened out in my mind. Lovely Mrs. Alice Freeman Palmer helped me to do it. When I was a girl at Wellesley she used to come over sometimes and stay to lunch or dinner. At table she would frequently become so much interested in talking to the girls next her that she would scarcely see when a new course was set in front of her. Then, suddenly realizing that her plate was full, she would push it across the table to her husband. ‘You eat it, dear,’ she would say with her half-mischievous, wholly magnetic smile and then turn back to the girls with whom she had been talking.

“One day it flashed across me how much more a Mary hostess who wanted to be taught would mean to Mrs. Palmer than a Martha hostess who merely placed food in front of her could possibly mean. And if that circumstance were true of her, how much truer it must have been of Christ, who said, ‘My meat is to do the will of him that sent me and to finish his work.’

“Another glimpse of Martha’s character came from an article in which the writer spoke of her as having, not a sense of duty, that grand, big, exalting thing, but a sense of duties, the little niminy-piminy cares of everyday life. And the third glimpse was from Dr. Patterson, our dear old preacher at home. I sat beside him at a dinner the Pattersons were giving for a great preacher from Scotland. Observing the harassed face of his



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Ex. 12

daughter at the other end of the table, and the perfunctory attention that she was giving to the guest of honor, Dr. Patterson whispered to me, "She needs the Master's message, doesn't she, that poor distracted daughter of mine? But one dish is needful, though perhaps the Martha spirit could never grasp that fact."

"'Dish?' I said in astonishment. 'Why, Dr. Patterson, I thought the Bible says, "But one thing is needful," and that it meant the "good part," which Mary had chosen.'

"He smiled benignly, 'Yes,' he replied, 'that's one interpretation, and a good one of course, but the word used in the original can perfectly well be translated "dish," and don't you think that's a good way to translate it?'"

"One dish, or its equivalent, and peace and quiet and the chance to enjoy every minute of Miss Potter's visit!" exclaimed Beth. "Well, Aunt Nan, you can tell Dr. Patterson that that advice sounds good to a poor Martha person like me!" — *Youth's Companion*.

IV. PASS ON YOUR CHRIST-DEED

She called it her Christ-deed, a kind deed she had done for someone every Christmas for twenty years. At the mining camp she told a reckless young man who was her assistant cook how she was led to make this gift. One Christmas time her husband had been thrown from his horse on the Kansas prairie, and would have died there with

his broken limb had it not been for a family by the name of Hollandbecker who happened to come across him. "They were good to him, as good as can be," she said. "They had to stop and camp out ten days, he was that bad off and they sent two hundred miles for a doctor. Mrs. Hollandbecker let her husband and two young ones shift for themselves mostly while she took care of him. When he came home, I'd saved fifty dollars keeping boarders, so I sent it to her for bein' so good as to save Lem. She sent it right back with that letter. Read it to me again, Joe, I never get tired of it." And Joe read with a husky voice: "It was merely my Christ-deed for Christmas day. Will you pass it on in spirit each Christmas?"

"You can tell by what she says that they're rich and don't want for anything," said the woman, "but I've never got over wanting to do something nice for her."

When Christmas came the assistant cook was missing, and the doer of Christmas deeds feared that he had gone off with some wild companions, till a miner brought her this message: "Say, Mis' Staples, Joe ain't gone on a booze. He hasn't been home in years — folks had no idea where he was — and he struck the home trail yesterday. He said to tell you he'd reach his mother tonight. Wanted me to tell you his name is Hollandbecker, and that his mother'd sure think you paid back her Christ-deed — whatever that means!" — *Adapted*.

Mid-Week Topics

THE REV. W. SCOTT STRANAHAN, D.D.

NAOMI AND RUTH. 1:14-22.

Naomi and Ruth: "So they two went until they came to Bethlehem." Here we have a tale so beautiful and engaging, and so far-reaching that it has come down even to our own times, in its freshness and delight of a completed idyl. Truth is even stranger than fiction. It needs no persuasion to convince us of this as we read this romance of long ago. We see them still; this pair of noble women, the elder and the younger walking together down the aisles of time, with such a light on their faces as is never seen on land or sea — a story that strikes tenderly, yet with might on all the chords of life. About it is the fragrance of orange blossoms, and throughout it is the lilled loveliness of sacrificial loyalty and tenderness.

I. *Ruth the Responsive.*

A person might like to have listened to the conversation of Elimelech and Naomi about Jesus, as their sons were beginning to show signs of being in love with those beautiful Moabite girls. We can imagine Naomi saying: "I have many times wished that we had never left our own land. We left Bethlehem to escape the famine, and now we seem likely to be tied forever to an alien race. I like it not," and yet, with the nobility of a true mother, she loyally followed where love led her sons, be-

coming to her pagan daughters-in-law a real "mother in Israel." Deborah who led her Jewish soldiers to victory over pagan savages was no more truly "a mother in Israel," than Naomi, leading her sons' heathen wives into an understanding of the true God.

Naomi's task was not easy, but it was nobly performed. All that Naomi gave to Ruth is the knowledge of God, in response Ruth gave into Naomi's bosom "good measure, pressed down, shaken together, brimming over." "Thy God shall be my God," echoed down the ages and the high note in that music is, "Thy God shall be my God."

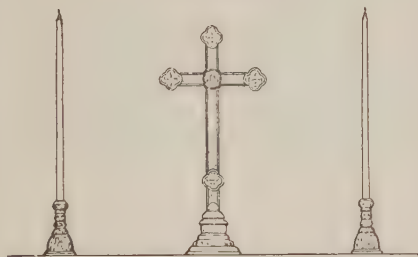
II. *Ruth the Rewarded.*

Ruth had forsaken father and mother and native land to go where the love of God led. She went out of Moab bearing a cross for the Lord. God was her exceeding great reward. Parts of that reward came filtering down from the Father above like rays of light through the clouds in the sky, over her and Naomi. There was romance, a beautiful love story, told with frank intimacy and wondrous delicacy, all alive with purity, tenderness, sweetness and happiness.

The greatness of her reward was in being reckoned an ancestress of our Lord, in having her name written in the Biblical hall of fame, along

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with the names of Sarah and Rebekah and Mary of Nazareth; in being the chosen of the Lord, though a Moabitess, to be the woman through whose alien veins the proudest of Jewish blood should flow down to covenant fulfillment. Jesus is ever looking for these higher affinities. Whoever received and obeyed the word of God, the same was his "brother, and sister; and mother!"

* * *

THE POWER OF THE CROSS. Matt. 16:21-28.

No man can really know Jesus Christ by faith, without feeling the power of His cross. He carried the cross with Him among men. It is His power, His energy, His fascination as well. It is the cross that explains His place in history. He dominates men, rules rulers and conquers dynasties by His sufferings. Powerful as is His personality, it is Jesus Christ and Him crucified and risen again, who has forged His way through History, changed the currents of Life, and lifted the world off its hinges.

I. No Spiritual Life Without Calvary.

Careless as is the world, it could not live spiritually without Calvary. That little hill outside Jerusalem is the world's true rallying-center. Salvation flows thence, a deep river, out into the world. There also were born the best things that men know — their best ideals, aspirations, and affections. All men's liberties, too, were born, not at Bunker Hill, but at Calvary's hill. No wonder men speak — men who understand — of the glory of the cross. It was not ever so. It was not so in the beginning. Jesus' own disciples forbade the thought of suffering and death for Him. They deprecated the cross. They wanted a Messiah who would be superior to these things. But afterwards they learned to say as the Apostle Paul wrote, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Gentiles, foolishness."

II. No Great Work Without a Cross.

There are still many who would like to admire Him, even love and worship Him, but they stop short of the Cross. Their faith does not reach unto the blood of Calvary. Their religion is ethical, not sacrificial. Their redemption is still of the law, and not of the cross.

No great work is accomplished without a cross of some kind. If a man would do good to his country — protect it, inspire it, save it — he must have his own cross. He cannot heal without suffering. Fathers and mother suffer for their children. True friends are willing to suffer for friendship's sake. Unselfish advocates suffer for their cause. The Law of the Cross prevails everywhere. Bonds are loosed by vicarious praise. Even Jesus Christ must have a cross. "He must go unto Jerusalem — and be killed, and the third day be raised up."

III. A Cross for All.

If Jesus Christ bore a cross for us, should not we bear our cross for Him? Our crosses must be the crosses of service. Sacrifice is recognized as the law of progress. Even in games and gains this is so. Although Christian cross-bearing is always to be interpreted in terms of service, of Kingdom

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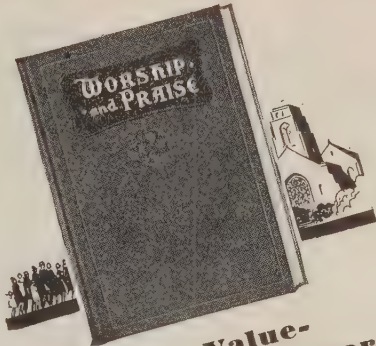
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* * *

A LITTLE CHILD (Christmas). Isa. 11:1-9.

It was God, who in the manger-child of Bethlehem, sent into the world a new hope — childhood, with the revolutionizing power. Wisely has it been said, "Three times in a century, God recreates the world through childhood, and with every generation He empanels a new jury to try the case of right against wrong, of holiness against sin." If there were no children, no births and no deaths, we might well despair of the world, but the Kingdom and the King are ever born anew in the life of a child.

I. A Debt of Gratitude.

To childhood the world owes a most tremendous debt of gratitude. Our heritage of all civilization has come to us from the hands of children. "A little child shall lead them," says Isaiah, and his words ring down through the centuries. Their helplessness has been man's challenge; their weakness has made him strong; their comfort has been his incentive and his reward. Thus have the children of the past been the foundation of the national and religious structure of today. Jesus of Nazareth, born on this blessed Christmastide, was a master in recognizing values. He never failed to see the plus sign in the personality of a child. He appreciated the worth of childhood. "He called to him a little child and set him in the midst: 'To such belongeth the Kingdom of Heaven.'"

II. Centuries Passed.

Nineteen centuries have passed since then, and the world has been slow, pitifully slow, in catching the full significance of the Master Teacher's Lessons. If there were no children, dreary indeed would be our world today. In our hearts we thank God for the delightful burden; we are grateful for the sublime responsibility; we appreciate the inspiring trust. They are the key to the future. They are the hope of the world. They are the fragile beginning of a mighty end. They are the solution of the world's great problems.

III. The Golden Ball.

There is the old legend of the golden ball. It tells us that it was let down from Heaven, just above the heads and reach of the people. Whoever could touch the golden ball would bring to himself and to his fellowmen, undreamed of blessings. Eagerly the people tried to touch the wondrous ball, each pushing and jostling the other in his selfish desire to touch it and thus win the coveted blessing. But always the ball was just beyond their reach. Even the tallest could not touch it. Suddenly, they realized that the ball was slowly rising. Then spoke the wisest one, "Let us build a human pyramid and hold aloft a little child, that he may touch the ball for us." at once they forgot all selfish desire.

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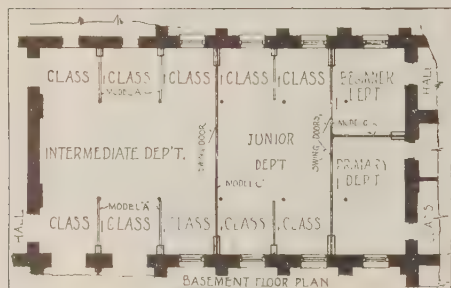
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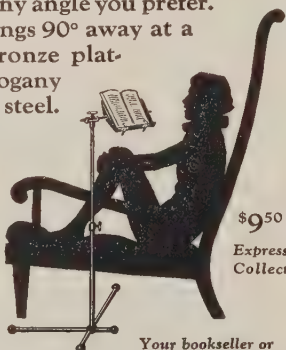
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victory, for, as soon as the soldiers saw their trusted leader was with them, their courage rose, and victory crowned their banner. So it is when Christ is at hand. This One who conquered death and the grave, whose voice was ever inspiring and victorious. To live with the "Living Christ" is to breathe the atmosphere of happiness, of bravery, to look upon every situation with cheer, however difficult and even forbidding it may seem. Of course, we can do all things for the sake of Him who hath "loved us" and say as soon as we glance into His dear face, "We'll go where He wants us to go." Then we take His guiding hand and realize that underneath are the Everlasting Arms.

Sermons

(Continued from page 285)

human heart, or comes over a home, when the truth of Christ reaches it and fills it as with the dayspring from on high.

He came to His own and His own received Him not, John wrote. That was one of the strange things and sad things, about the coming of Christ, that so many who by race and religion and training and preparation ought to have received Him, rejected Him. That phrase "He came to His own and His own received Him not" has not lost its meaning. You, who are here this morning are in a sense, "His own." To you have been given the Scriptures; to you the great advantages of a Gospel civilization; to you the knowledge of salvation; And yet to many who are "His own" Christ comes in vain. The dayspring from on high visits the world, but sheds no light in their hearts. That is not the fault of the dayspring; it is not the fault of Christ. "To as many as received Him to them gave He power to become the sons of God." Still men will receive Him, both "His own" and those who have never heard. But still to those who will receive Him He gives power to become the sons of God.

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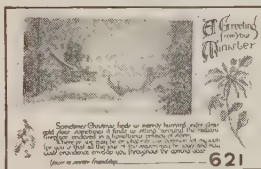
Who were the Wise Men? This is a question which cannot be answered with any degree of certainty. This is the only place in the Bible where they are mentioned. For a brief while they come on the stage of history, play their part, and

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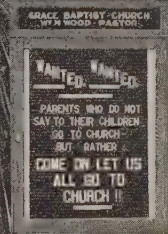
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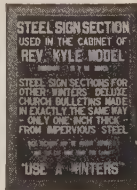
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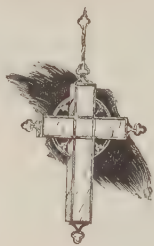
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pass off behind the scenes, never to be heard of again. Tradition says that there were three of them, and artists have painted them thus. Names have been given to them — Casper, Melchior, and Balthazar. Whence did they come? Their home was in the East. But having said that, the exact place is still undetermined. Arabia, Persia, Chaldea — any one of these countries may have been the home from which the Wise Men came to worship the King of the Jews. Why were they called Wise Men? They were the educated men of the day. They studied the stars. Nature was their teacher. Astrology was the name of the science, and a most imperfect science it was. How did they know that a King of the Jews was to be born? The Scriptures told them. They had heard something about the prophecies of Isaiah and Daniel. So through the Scriptures, through nature, and through an imperfect science, these men of the East came at last to the King, who was born a Babe in Bethlehem.

I. Disinterest and Hostility

When the Wise Men came to Jerusalem, the capital city of the Jews, it was at least forty days after the birth of Jesus. The shepherds had been the first to visit the holy Child. They had heard the song of the heavenly host praising God, and singing the song of peace on earth, good will to men. They were the simple men of the fields; and they were the first to reverence the new-born King.

No one in Jerusalem seemed to know anything about what had taken place in the little town of Bethlehem that lay about seven miles to the south. Those who knew most about the facts of the coming King and Messiah had not yet come to the place where the Child was. They were disinterested. They knew all about the prophecies of a Messiah who should come to set up a great Kingdom among the world powers. But they did not expect the Messiah to come in humility. It was inconceivable to them that the One who should come would be born in a manger; that was far from their thoughts.

In our day some of those who are most familiar with the facts concerning Christ are least interested in accepting him as their Lord. Men are saying, "Merry Christmas," who know the facts about Christ, but who are not ready to pay allegiance to him. America is the favored land of the world. It was born of faith, and it was cradled in liberty that originated in the fear of Jehovah. The knowledge of salvation has been heralded abroad throughout the length and breadth of our fair land, and yet there are those who are not willing to believe on Christ and to crown him King of their lives.

The Wise Men found another king at Jerusalem — Herod the Great. He was anything but great, if we except his egotism. He had been reigning for many years, and he was now an old man. But he was jealous lest another take his throne. When the Wise Men came asking him about the King of the Jews, where he was to be born, Herod called together the men who were supposed to know the answer to such questions. The answer came

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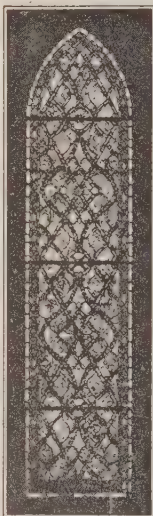
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quickly, "In Bethlehem of Judea." With great cunning, Herod expressed his desire to know exactly where the Child could be found, so that he could come and worship him also.

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II. First Fruits of Universality

Whatever else we may say of the Wise Men, they were not Jews; these men from the East in quest of the Christ were Gentiles. And this is one of the glories of the religion of Jesus Christ, that it is not intended for one race or nation, but that it is for all peoples, tongues, and tribes of the whole wide world. The Wise Men came as the first fruits of that universal religion which was prophesied would come with the advent of the Messiah. And these Magi showed themselves wise in the highest sense because they had the faith to follow what little gleams of light they had.

III. Divine Guidance

But the Wise Men never would have found the place where the Christ-child was born if they had not been divinely guided. They had studied the stars; that was nature. They had tried to resolve their knowledge into the imperfect science of astrology. And who knows how far our own scientific knowledge is from the real truth? It was Isaac Newton who said, "I have been like a child roaming on the shore of the great ocean of truth, and I have been able to pick up only a pebble here and there." Scientific textbooks have to be scrapped every year or so, because men are all the time discovering new facts, which make old theories no longer tenable. Of course the common sense of these Wise Men told them that the King of the Jews would be born in or near the capital city of the Jews. So they started on their long journey, led not so much by scientific knowledge as by faith in God.

Guided by the prophecy of Scripture, by nature, and by their imperfect science, they traveled on by the light of a star. When they had gone as far as they could, guided by the knowledge which they had, God gave them additional guidance. They had the faith to press on, even though they did not have complete knowledge of the way.

Sometimes we feel tempted to turn back as we journey on in the spiritual quest. The flickering torch of human knowledge will not yield one more ray of light for another step. But if we keep on, God will give us the illumination that we need.

What was this star by which the Magi plotted their course across the sea of desert sand? It may have been a conjunction of planets, but it is not necessary to find an explanation for it. God is explanation enough. God would rather "create a new thing," than to forsake those who diligently and faithfully seek him. When we go as far as it

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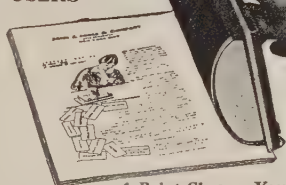
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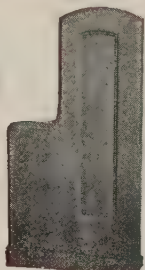
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is possible in the search for truth, then God throws upon our dark path the light of his Holy Spirit to clarify our vision and to quicken our lagging minds.

The star symbolizes the nobler aspirations of every human soul toward God, incarnate in Jesus Christ. And this is some comfort when we think of the vast multitudes who have never heard the name of Jesus uttered by human lips. Who knows but that there may be a star for them lighting the way, even ever so dimly, to the Christ of Bethlehem? This may be comfort to us, but not an excuse for neglecting to do all that we can to send out the light and the truth to all the peoples of the world.

IV. The Service of Love

The Wise Men served Christ. They alone performed this gracious ministry. The Jews did not do it; the great king Herod did not do it. Upon their arrival, they first of all presented themselves: they fell down and worshipped the King. Christ wants us before he wants anything else. He desires our allegiance; nothing else will do.

After they gave themselves, they presented their gifts — gold, frankincense, and myrrh. Some have pointed out a symbolism in these three gifts which the Wise Men gave, but they were merely the usual gifts that were brought to a king. There is, however, a suggestion in the gift of gold that we give our wealth to Christ. We should honor Christ with our substance. The Church cannot do its work properly without material help. The frankincense gave forth a sweet smell when burned on an altar. The incense suggest devotion. Christ delights in prayer and praise in the sanctuary, and we shall enhance the devotion which we give in the house of God if we shall think of our services of prayer and praise as gifts to the King. Myrrh was the wax used in embalming, and suggests the service of love. We ought to love him who first loved us and delivered us from the power of evil.

Thus as we bring our royal gifts of substance, devotion, and love to the feet of the King, we shall see him in his majesty and glory. Today the King of Kings is not an unknown babe, but he is proclaimed to the world. At his coming we may well be troubled, for he is the King who demands our allegiance. If we deny that allegiance, there is no hope for us as individuals or as a nation. But as we recognize him as the king of our lives, we shall have that peace which passeth all understanding, and as the nations of the world bow down to him and render homage to him, the peace for which the world longs will come, and righteousness and justice shall prevail. It will be the wisdom of the wisest men, and of the wisest nations if they choose to be humble, faithful worshippers of the Lord Jesus.

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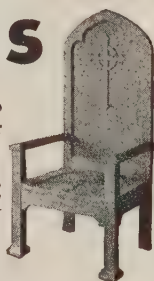
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Church Architecture

(Continued from page 260)

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What we have tried to show is the importance of good, well-designed church furniture and the advisability of having this furniture designed at the same time that the plans for the building are being prepared. Consider the furniture as part of the whole scheme and the altar as the center of the church's life. In this way your church will be built properly both inside and out.

The exterior of a church should be beautiful, so that it will create an impulse to enter and see what is within. See to it that the interior fulfills the promises of the exterior and more. Plan to have the interior so designed that all who enter will feel a sense of reverence, of calm, of rest, and the desire to pray. Reverence is caused by an instinctive recognition of beauty, that subtle element through which we sense the presence of a soul. That is why a sleeping child, a good woman, a beautiful sunset, well-played music, and works of art create in us a feeling of reverence, admiration and worship. One jarring note will destroy the whole effect. Do not let your furniture strike this jarring note and so spoil the desired effect and depreciate the value of your whole building investment.

The Watchman

(Continued from page 253)

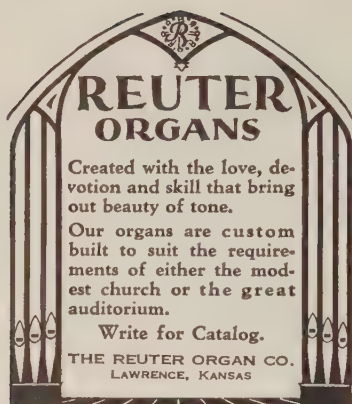
his danger. He tore away his overcoat and crawled forward. Had he waited too long to clean up for Mrs. Krause? Carrington saw her lying on the floor near the south wall. He flung a burning chair out of his way and sprang to her. His hands were seared and he realized he had been screaming for help. But he lifted the old lady and half carried, half dragged her to the doorway.

As he felt the cold air strike his heated face he heard a chorus of low ejaculations about him—strong hands were leading him away—he caught a glimpse of a great crowd jostling all about him—he heard the low moan of a siren echoing in his ears—he felt one revolting shock and swooned away.

* * *

It was the Sunday before Christmas and Reverend Paul Carrington had just addressed the largest congregation in his

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twelve years of preaching. The crowd had been so large, in fact, that even now one could hear a director of traffic whistling his shrill regulations to the departing throng. One could hear a few exchanges of, "Merry Christmas" almost lost amid the roaring of the cars. But in the little church study all seemed divinely still. Carrington had come here to be alone for a moment, just to dream and to speak a little word with God; to meet Him who best loves trysting places.

His attention was attracted to his desk. There in a great and colorful display was a package of KardKraft Christmas Greetings! There were hundreds of them: Stars of Bethlehem, Magi, Manger Scenes, and with them a little message which read, "In admiration and with good wishes for a very Merry Christmas. Yours, Dick Smith." Near this surprise lay a hospital report, "Mrs. Elizabeth Krause: condition improved."

Paul Carrington turned to the panelled mirror. He viewed himself long and silently until the reflection dimmed and finally lost itself among his tears. But he held out his bandaged hands and flung back his head in prayer.

OUR FATHER: A PRAYER

By Mary Foot Lord

Our Father, who art in Heaven, hallowed be thy name. We call thee our "Heavenly Father," yet we have never learned the meaning of that blessed phrase. We cannot seem to understand that as the heavens are higher than the earth, so are thy thoughts higher than our thoughts, and thy ways than our ways. We go on addressing thee day after day as though thou wert like ourselves; we petition thee as though thou wert prejudiced and partial in thy dealings; we plead with thee as though thou wert unwilling to grant our requests, but wert amenable to coaxing and cajolery; we bargain with thee as though thou wert selfish and mercenary; we try to appease thee as though thou wert a vengeful, heathen god; we cringe before thee as though thou wert a tyrant; we worship thee with our lips, but our hearts are far from understanding thee, our minds are far from comprehending thee.

We insult thee all the day long by our contradictions. We say thou art love, yet we pray hesitantly, and in dread, for thy will to be done, as though we were resigning ourselves to dire calamity.

We act as though we could deceive thee by our words, so that thou shouldst not read our hearts and know us altogether. We say, "Forgive us our debts as we forgive our debtors," yet we are harsh with those who offend us; we use language that cuts deeper than a two-edged sword, when we are attacked; and we are cold in manner, we are hateful in spirit, we are cruel in deed toward those who despitely use us.

Thou has bidden us to love our enemies that we may prove ourselves to be children of thine, yet we have turned away our hearts from thy commandment and have proved ourselves to be children of the evil one. The things which he does, we have done; and we have left undone thy deeds of love and mercy.

O our Heavenly Father, hear us as we pray now in spirit and in truth; reward us not according to our sins and forgive us not as we forgive those who have trespassed against us, but cast Satan out of our hearts and cleanse us by the inspiration of thy Holy Spirit. We pray amiss, because we do not know either ourselves or thee. Let thy Holy Spirit lighten our darkness and teach us to pray aright.

Our Father who art in Heaven, hallowed be thy name, not only on our lips, but in our hearts and in our lives. Amen.



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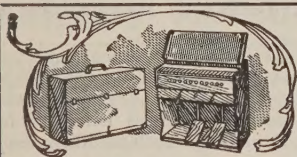
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